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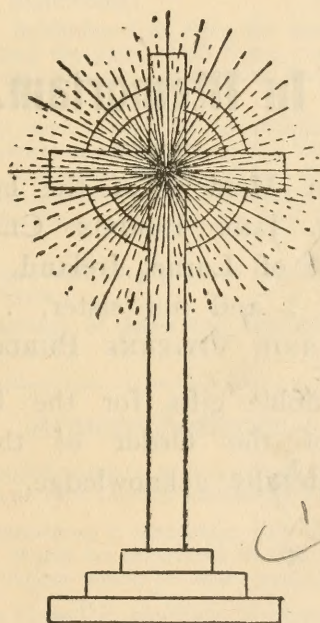
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The Divine Wisdom is the Path of Light.

THE HERALD

OF

THE CROSS.

*The Divine Love is the Path of Life.*

PRICE TWO PENCE. Two Shillings and Sixpence per annum, Post Free.
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In Memoriam.

. . In Memory of the late . .
. MRS. JANE PURDON CLARKE, .
. . of Larne, Ireland, . .
. . . and her sister, . . .
MRS. ANNIE VIVIENNE PURDON JOYCE,

Whose noble gifts for the furtherance of
the work of the Order of the Cross the
Council gratefully acknowledge.

111

THE AIMS AND IDEALS OF The Order of the Cross,

(*Formerly the Order of the Golden Age*).

TO attain, by mutual helpfulness, the realization of the Christ-life, by the path of self-denial, self-sacrifice, and absolute self-abandonment to the Divine will and Service :—

It is of these things that the Cross as a symbol speaks. It stands for the Sign of the Order of the Cross because its three steps are those which have to be taken in order to arrive at that Estate which it symbolizes. It speaks of the quest after the humble spirit and the pure heart. It speaks also of that further state of realization when the Soul gives itself in absolute abandonment for the Divine Service. The Three Steps are—

Purity of Living.

Purity of the Mind.

Purity of the Soul.

Thus to endeavour by example and teaching to win all men to the love of Truth, Purity, and Right-doing :

To proclaim the Brotherhood of Man, the essential one-ness of all religious aspirations, and the unity of all living creatures in the Divine. To teach the moral necessity for humaneness towards all men and all creatures :

To protest against, and to work for the abolition of, all national and social customs which violate the teachings of the Christ, especially such as involve bloodshed, the oppression of the weak and defenceless, the perpetuation of the brutal mind, and the infliction of cruelty upon animals, viz. :—war, vivisection, the slaughter of animals for food, fashion and sport, and kindred evils :

To advocate the universal adoption of a bloodless diet and the return to simple and natural foods :

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love.

Announcements.

THIS Journal is supplied regularly to many Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

ALL Official Correspondence in connection with the work of The Order of the Cross should be addressed **to the Secretary**, to whom Cheques and Postal Orders should be made payable.

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All Offices of the Order are Honorary

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THE HERALD OF THE CROSS

Vol iv. New Series. January, 1908.

No. I.

THE LOVE OF THE FATHER.

Behold, and See ! what manner of Love the Father hath bestowed upon us that we should reach unto His Image by means of the Christhood, that we should enter into the Inheritance of the Saints through the like Estates !

Behold, and See ! what manner of Love the Father hath bestowed upon us that we should not only be named His Children, but that we should likewise know Him in the fulness of His Love.

Behold, and See ! what manner of Love the Father hath bestowed upon us that we should be named the Sons of God, heirs of the Divine Estate whose riches are Immortal and Eternal.

Behold, and See ! what manner of Love the Father hath bestowed upon us that we should be no more strangers and sojourners in the land of our adoption, but that we should enter into the Estate of our Childhood unto Him, and know no more the sorrow and darkness of its loss.

THE HOLY CONVOCATION.

WHEN the Lord shall make bare His Holy Arm so that all the Nations and peoples behold what great things He hath done for all His Children, and for Jerusalem whose Estate has been as one greatly bereaved, and for Zion the Holy City upon whose Mount Jerusalem had her Tabernacle; then shall the Earth rejoice as the Soul rejoices when it enters into the Marriage Supper of the Lord. For He shall make Himself manifest in Deeds of Greatness whose working shall be unto the Salvation of Zion from the power that oppresses her, the Redemption of all her Children from the thralldom with which the oppressor has oppressed them in the land of their captivity. For the year of the Jubilee has come in the which the Children of Zion shall return unto their own land, and there enter into possession of their Ancient Heritage.

The Holy Convocation of His Children is now being called. The Silver Trumpets of Minds Redeemed are now heralding the Divine message unto the House of Israel. The Priests of the Lord from the Spiritual Heavens are now offering up the Holy Oblation unto the Lord within His Sanctuary. The Messengers from the Divine Kingdom are now awaiting the response of the Children of Israel. The Ark of Testimony has descended from Mount Horeb unto the plains around Beersheba where the Seven Sacred Wells are found, that all the Children of Israel may behold the Glory, and pass through even unto Horeb.

J. TODD FERRIER.

"Blow the Silver Trumpets in Zion! Call its inhabitants unto an Holy Assembly! Sanctify the Saints of the Lord that they may now perform their sacred ministry before Him!

Let the people rend their hearts and not their garments that they may offer unto the Lord offerings of purity, truth, and love. For He is ever gracious, and sorroweth over their evil ways, and grieveth because of their suffering and woe.

Let the Saints of the Lord gather them together unto the place of healing where the Lord may approach and redeem them from all their sore evils."—JOEL.

THE STRAITENED WAY.

THE Way unto the Estate of Christhood is now made manifest. It has been shown once again in this world's history to be a life of absolute purity of body, mind and heart. It has been shown to have been such in Him who made manifest the Estate through the Estate of Jesus, and that it was unto that life that He urged those who sought His fellowship. It has been shown to have been even in His case who knew not the terrible evils in the world, a life of hardship born from the sinful conditions amid which He found Himself. It has been shown to have been one constant burden of sorrow unto Him, because of the non-spiritual atmosphere within which He had to live His life and manifest the meaning of a Spiritual Christhood. It has been shown that to make manifest the Estate of Christhood meant to live the Redeemed Life—a life unspotted from the world ; and to be in perpetual Communion with the Divine Love.

The way unto the Estate of Christhood is made manifest that whosoever willeth to enter into its blessed realizations, may no more fail to find the true path, nor mistake its straitened way so as to follow the broad road whose ways were fashioned out of the evil conditions which overtook this world and all its children when it moved away from the Kingdom of the Divine and became a materialised sphere. It is now open through living the Redeemed Life—the life of purified desire for the outward and the inward man. For the Estate of Jesus must first be attained ere the Estate of Spiritual Christhood may begin within the Soul, when the Soul is illumined from the Divine Presence within the Sanctuary and has born within it the Divine Wisdom through the realization of the Divine Love.

That the path to Spiritual Christhood is very hard because of the terrible conditions and spiritual impoverishment of this world, has been shown by the awful history written by the professedly Christian Communities.

The sad sad history written by them in the name of the Divine Love and under the cover of extending the Kingdom of the Christhood, has been the repetition upon the plane of the Soul of the un-nameable histories written against each other by the Nations and races and peoples, and by the animal kingdom when man was yet unborn upon the Human Kingdom, and the Soul was struggling to free itself from the fearful bondage in which it found itself amid the animal kingdom when it functioned through the various orders found there by Science. The history of the Religious Communities has been the manifestation of a spirit and life the antithesis of Christhood. They have written such a history of blood, both animal and human, as no one who was not in spiritual darkness would fail to recognise. They have written such a history as has made it hard for the Soul even now when the light from the Heavens is breaking upon it, to leave the false path and seek out the true. They have written such a history of animal and human sacrifice as finds its exposition to-day even where the Divine is supposed to be known, revered and served. It has written such a history in the name of the Divine as has changed the Image of the Divine within the Soul from being that of Purity, Goodness and Love, into the image of matter, the image of a man whose demands must be met ere he could show mercy and compassion unto his own fallen children. They have written such a history within the Soul as will take untold ages to wipe away. They have written such a history in the name of Divine Love and Wisdom as has not only darkened the light within the Sanctuary of the Soul, but which has so acted upon the Mind that it now seeks for the interpretation and exposition of that Love and Wisdom in purely objective histories.

Thus has the Soul found it difficult to understand what Christhood could mean, or to find the path which led unto it.

J. TODD FERRIER.

THE THREE VAILS.

Behold, and See ! all ye whose eyes are darkened through the Vail of Blood, what has been done unto the Holy City of the Soul.

For Zion is a wilderness and Jerusalem a desolation. The Soul has been bereft of all its spiritual nourishment, and the Earth has been turned into a house whose courts are trodden by the stranger and the alien.

Behold, and see ! all ye whose eyes are darkened through the Vail of Idolatry, what has befallen the Sanctuary of the Most High, and the Holy City of the Lord.

For the Sanctuary is trodden down by the enemy who has placed his graven image to be worshipped upon the threshold of the Divine ; and the Holy City is no more one in which He can delight, because all her altars have upon them the image of matter, the Dragon of Spiritual Death.

Behold, and See ! all ye whose eyes are darkened by the Vail of the Curse of Eve, what has overtaken the Children of the Heavenly Father.

For their Fellowships are no more the homes of purity and love ; their Sanctuaries are no more the abodes of the Presence of the Lord ; their Altars are no longer the Altars of the Lord : for their sacrifices are an abomination, being defiled with blood ; their offerings are impure oblations, since their hands are unclean, being reddened with the very life-stream of the defenceless ; and their worship is the service of Mammon, since they behold him in all things.

THE GLORY OF TRUE REDEMPTION.

THE way unto the Estate of the Christhood having been once more made manifest unto all who are able to hear the message and to behold its holy import for the Soul, it is for those who hear and behold to seek to enter in through "the straitened way" that they may reach even unto the full Estate. The path has been made clear unto all who are able to see the light shining upon it from the Divine. The crooked ways have been revealed as paths away from the Divine whose ending is spiritual death. The rough places have all been made plain unto him who heareth the message from the Divine Love, and through the light broken upon them from the Divine Wisdom. The deep valleys within which no light from the Divine could break, have been levelled up so that no more the Soul need miss its way and go down into Gehinnom and Gehenna--the valley of spiritual darkness, and the valley of pestilential fires born within body and mind. The Hills of the Lord have been made clear unto the Soul of Him who seeketh to behold their beauty as the Divine Light breaks upon them. Even the great Mountains have been brought into the Vision of the Soul, that it may once more behold the Glory of the Lord breaking upon them as He descends upon them to make Himself manifest unto His Children who are reverently waiting upon Him. The very Watchmen from the Divine Heights have been crying unto the Children of Zion to awake, and arise, and shake themselves from the dust of the humiliation and degradation of their bondage to the Pharoahs of the mind of matter, and go forth from the city of spiritual death by the New and Living Way--the Estate of Christhood--unto the Holy City of the Lord. The Watchmen upon the battlements of Jerusalem will then see with their eyes the wonderful Vision of the Daughters of Zion arraying themselves in the white garments of the Saints, and going before the Lord to prepare the way for His coming unto all nations and peoples and tongues.

They shall behold the wilderness blossom even like the rose of Sharon—the desolate Earth turned into a world full of Christs. They shall see the desert give forth Springs of Life for the refreshing of Souls—the Astral Kingdom when no more it is made the abode of every kind of evil thing, but is purified through the purification of the Children who pass into it. Then shall the Glory of the Lord whose revealing is now, encompass all the Earth, clothing it with true beauty whose fulness shall no more be unto those states which now prevail, but unto those which He ever willed concerning the world and all life upon it. Then shall all the hills around Jerusalem break forth into joy when all her waste places are no more, when her sorrowing Heart is comforted through the Redemption which the Lord shall accomplish within her gates, when her spiritual Homes are once more restored, and her beautiful Terraces are all rebuilt, and she is once more the Holy City.

Then shall the whole Heavens break forth into Gladness, and rejoice with exceeding Joy.

J. TODD FERRIER.

THE PROPHET'S VISION.

“ When the Lord shall build up Zion, as in the former days when no stranger trod her Sanctuary and graven images defiled her Courts, then will her Watchmen see with their eyes the Glory of the Lord.

They will behold His Glory in the Heavens of His dwelling, and its train covering the Holy Place of the Sanctuary.

They shall behold His Glory shining even unto the uttermost parts, that the inhabitants of Kadesh may rejoice and the dwellers amid the desert sing for very gladness.

They shall see how the waste places of the Earth break forth into new life, and the desolate City of Jerusalem finds the comfort with which the Lord in that day shall comfort her, when He maketh bare His Holy Arm in the eyes of all her people in finding for them the Salvation which they need.”—ISAIAH.

THE VICARIOUS BURDEN.

WHEN the Master left this world to begin His work of High Priest upon the Astral Kingdom by there presenting His Soul unto all the false and graven images through the various lives He had to live upon that Kingdom as an object to be attacked by them, He then made of Himself an Offering for Sin (or one who knew no sin becoming the object of the attack of sin), that sin might not have any longer dominion over the Souls of the Children of the Father. He made of His Soul through the various lives which He lived during the Sin-offering, such an offering unto the Astral Kingdom as would so act upon it magnetically that it would destroy the graven images upon that Kingdom through destroying the evil influences which they magnetically exercised over the mind, and so make it possible for the Soul to rise up beyond the fluidic circle where the false and graven images were, and reach unto the lower Spiritual Heavens.

The Sin-offering was therefore a reality. It was not any imaginary sacrifice made unto the Heavenly Father who so loves all His Children that He, now as in the past, pleads with them to return unto the life unto which He calls them, and who desires of them no other sacrifice than that of the heart made pure through the inflowing of His Love. It was no imaginary Vicarious Offering made unto the Father which He was said to demand from His Children ere His beautiful Love and Wisdom could flow out unto them. But it was a *real* Vicarious Offering made on behalf of all the Father's Children, so that they might be able to find that beautiful Love whose seeking for their return was unwearying, and that glorious Wisdom whose inflowing to the Soul gave unto it the Light of the Divine Love. It was a true Vicarious Offering in that the Christ-Soul had to endure unspeakable suffering as He trod the Wine-press alone, changing the whole magnetic conditions of the Astral Kingdom through the magnetic absorption of the fluidic images

whose presence prevented the Soul from rising up into the lower Spiritual Heavens after passing over from the physical form. It was a real Vicarious Offering because it had to be made by one who was so constituted in His Spiritual Nature that His presence upon the Astral Kingdom would have the necessary magnetic attraction to draw down these false and evil images into the various bodies through which He made the Sin-offering, that through these bodies their magnetic evil existence might be destroyed.

The Vicarious nature of the Sin-offering may now be understood. It may now be seen how real its Vicariousness was. It may now be understood how terrible were the burdens laid upon the Christ-Soul, and how unspeakable His anguish in the various lives as He blotted out these awful images through attracting them magnetically and permitting them to expend themselves upon Him through His various bodies. His awful anguish in these lives as He bore His terrible burden, is beyond imagining.

J. TODD FERRIER.

SAYINGS OF THE CHRIST.

"The Son of Man came not to be ministered unto, but to minister in giving Himself as a Ransomer from sin. He came into this world to seek unto saving, all the lost Sheep of the House of Israel."

"The Son of Man goeth as it was written concerning Him, and woe unto that man by whom He goeth. For when the Son of Man goeth down into the City of Jerusalem where He will suffer many things at the hands of sinful men, and be betrayed and crucified by all the chief Priests, Scribes, and Elders, so that they will seek to put Him to death, then shall it be that that man shall wish he had never been born."

"The Son of Man doeth not His own will, but the will of His Father in the Heavens. From Him hath He received power to lay down His life, and power to take it up again."

"The Son of Man giveth His life for the Sheep. For He is the Propitiator who maketh Propitiation for the redemption of this World." THE LOGIA OF ST. JOHN.

THE NEW INTERPRETATION.

LXXI.

THE PROPITIATION.

WHEN the Blessed Master left this world as the Christ to take up the Burden of the Sin-offering, and enter upon the office of High Priest for the Soul, He then began to shed His life by laying it down for all who were able to enter into the Fold. He began then His work of Propitiation upon the Astral Kingdom when He gave His life in each incarnation unto the false and graven images upon the Gilgal or Astral plane, to appease their fearful desires which kept them alive and made them the perpetual enemies of the Children of the Cross through making the fluidic circle or the Gilgal a place of gross desire whose entire influence was for evil, and whose magnetic conditions were such that no Soul who fell under their power was able to rise up towards the purer circle of the magnetic plane so as to receive help from the lower Spiritual Heavens. He then was "made like unto His brethren," when He had to become subject to the powers of evil within the Astral Kingdom; for His life always was so constituted from birth that that false Kingdom was able to approach unto Him and pour out upon Him through the Astral body and mind with which He was constituted from birth, and which enabled Him to constantly function upon the false kingdom, the magnetic "viols of wrath." The "curse" which existed was that on the Astral Kingdom—a curse whose very strength made the Ascent of the Soul unto the Divine, almost impossible. And the wrath which was poured out upon Him in His various lives from that terrible kingdom with its accursed images, was as the wrath of the terrible dragon whose dwelling place was in the awful Abyss where spiritual darkness reigned and the fires of Gehenna ever burned, and where all desire was unto evil.

And that evil kingdom so reigned over the Soul that it gave to it the impression that its wrath against all spiritual desire and holy yearning, was the way of the

Divine Love towards His Children who have erred, and that the wrath which was poured out upon the head of the Christ-Soul as He made of Himself an Offering for Sin, was the wrath of the Divine Love against His erring Children. The Astral Kingdom has ever sought to make even the presentation of its own anger, evil and wrathfulness against every one of the Sons of God who have sought to overcome it, impossible, through trying to invert all the images from the Divine Kingdom, and make them to relate even to the Divine in their falsified aspects. It has made of the Children of the Cross, instruments by which to present that fearful aspect of the Divine Love implied in the doctrine of substitution where the Christ-Soul is made the instrument by which to relieve the Divine Love of the accumulated wrath against all His children; for it has influenced many of them to so present the Divine Love that He has been spoken of as having poured forth upon the Christ-Soul the very viols of retribution which were stored up untold ages ago, on account of the Fall, upon the very Kingdom of the Divine. It has so inverted the spiritual meanings given to such Souls as were able to sufficiently transcend its power so as to reach the higher altitudes of the magnetic plane and to receive from the lower Spiritual Heavens, that they at last were perverted in their meanings, misunderstood in their spiritual significances, and applied to the Divine Love in such a manner as to degrade Him by making Him even less in His Compassion and Pity and Healing than even the most faltering of His Children.

Therein may be read many a tragedy unknown to history where those who once knew the Divine Love in all its tenderness and fulness, who knew well how pure and beautiful that Love was, who themselves were once its Interpreters unto the Angelic World of this system, who understood then its sublime purposes towards all the children of this world, who were even its Interpreters unto those who were passing through Beersheba or the Seven Wells or planes of this world prior to its fall, on their way to the Vision of the Divine, who knew that Love

in its unspeakable sorrow when this world made the great mistake and moved away from the Divine Kingdom or Ecliptic, have been made the instruments of misinterpreting that Love and misrepresenting its meanings unto many of those unto whom they interpreted it purely and beautifully upon the Spiritual Heavens.

J. TODD FERRIER.

THE SOUL'S DEEP YEARNING.

O Most Holy Father, the world knoweth Thee not. Its ways are not Thy pure and beautiful ways which are born from Thy Holy Love: its thoughts are not Thy thoughts which flow from Thy Holy Wisdom. Its ways and its thoughts are far removed from Thee. Its very ways are a burden unto it as Thy benighted Children pursue them, and its thoughts only provoke every kind of strife.

O that the world knew Thee as Thou art in Thy beauty of Character, in Thy Holy purposes; in Thy Perfect Love, and in Thy Holy Wisdom; and amend its ways and purify its thoughts! O that all Thy Children who follow the ways of the world and think its unhappy thoughts, could behold Thee in the Beauty of Holiness, and arise to follow the ways born from that path whose ending is the Life Immortal! O that we could so live before them in the world, as to draw them unto that Holy Vision, that through them the world also might be redeemed.

Amen and Amen

BEHOLD AND SEE !

Behold, and See ! Was there ever love like His Love ? Was there ever Compassion like that which He has bestowed upon His Children ? Was there ever pity towards the helpless and the needy and the suffering, like the profound Pity which flows from Him unto all who are in the darkness, who sit in the shadow of spiritual death and are as prisoners in a sad captivity !

For He hath regarded the helplessness of His Children, the lack of true love amongst them through the awful darkness wherein they sit, their failure to understand His beautiful Compassion with which He ever seeks to restore the Soul, and to interpret His wonderful Pity as it flows out unto even the remotest parts.

Behold, the hour is come when He shall once more make manifest the Love wherewith He has always loved us !

Behold, the Virgin Soul shall bring forth into life Him whose name shall be called Jesus, the Redeemer from all evil, and the way unto the Light whose shining is unto Everlasting Day.

Behold, He shall be found of all them that truly seek unto Him, who seek Him out of a pure heart ; for He shall be born in Bethlehem of Judæa, when the Soul seeks unto the Estate upon the planes of The Bethlehem.

Behold, there shall arise His Star in the Orient whose light shall illumine the darkness ; for it shall be even like a Sun unto the Soul.

THE NEW INTERPRETATION.

LXXII.

THE OBEDIENCE OF CHRIST.

THE way is now open unto all who have the eyes to see and the heart to perceive what meaneth the Christhood. It is the way of absolute seeking unto the Divine Love and the Divine Wisdom in which all other seeking becomes impossible. It is the way of perfect surrender of the whole being unto the seeking for the realisation of absolute purity in heart, mind and life. It is the way of such perfect obedience unto the Will of the Heavenly Father as He made manifest who was known in His Christhood as "The Beloved of the Father." For His life was absolutely pure in all its ways. He knew no other seeking than to do the Will of His Father in the Heavens. His path was ever directed to the Divine Love and the Divine Wisdom. And His obedience was such that He made of even His very Soul an Offering for Sin. His way of life was one of perfect love which revealed itself in perfect obedience even unto the Cross of unspeakable suffering and shame and woe born of the Sin-offering. For in the Celestial Heavens there is no such thing known as obedience, since every Soul there finds its life in fulfilling the Divine Will. The very laws of the Divine Love which reign there are the means of the Soul's sustenance and power. And there it was always the delight of Him who made manifest the Christhood to live the life of the Divine Will as expressed in the Love and Wisdom of these Heavens. It was ever His supreme joy to do His Father's Will as He ministered before Him in His Priestly Office as the Sign of the Cross, and interpreted unto those Heavens the Divine Love and the Divine Wisdom. But the obedience which was the very life of the whole being upon the Celestial Heavens, and which therefore was never felt as something which had to be done because it was the very life of the Soul, became something very different when the lives of the Sin-offering had to be lived. For these lives were always in opposition to the

Soul's true yearnings. They were lives whose way was for a time amid such conditions as were appalling unto the Soul. They were lives so opposed to everything Divine, that the Soul was held in bondage to every kind of evil into which the Souls of the Christs and the children of this world had gone down. For He took upon Himself their infirmities and spiritual diseases that He might bear them with them as He blotted out the awful graven images they had written upon the Planet's magnetic plane. And to be obedient unto the Divine Will in order to perform so great an Office on behalf of the fallen Christs of this world, meant, that He had to endure untold and unnameable anguish as the awful images approached Him to be obliterated. Such an obedience meant unto Him the loss of His Christhood for ages, and the endurance by Him of every kind of evil opposed to His own beautiful Soul. It was an obedience which rent His very being with awful sorrow and anguish when He awoke in His various lives from the Astral stupor thrown over Him, to witness the things done by Him which His whole being abhorred. It was an obedience which demanded of Him that all His beautiful spiritual magnetic currents should, for the time being, be inverted in each life until He again awoke. And to invert these beautiful magnetic currents, was to turn right away from the Divine Love to seek the fulness of life in matter, even as the children of this world have always done ever since their fall into material bondage.

J. TODD FERRIER.

"Yet though a Son of the Highest learnt He obedience through the things which He suffered.

Though a Son of the Highest yet learnt He how to endure like His brethren as He bore the cross of shame ;

Though He wept most bitterly and cried unto the Divine Love continually to save Him from falling away so that He could not again return unto the Kingdom whence He came :

For He made bitter lamentations in His sore Travail because of the burden of the way."—HEBREWS.

THE NEW INTERPRETATION,
LXXIII.

THE NEW ANNUNCIATION.

THE hour has now arrived when the meaning of Redemption may be apprehended by the Souls of all who are truly seeking to realise the Redeemed Life. The Annunciation has been repeated from the Heavens unto all those Souls who are in a state to hear it, that the Soul will bring forth into life, Him who will redeem from all sin, even the Estate known as Jesus. Unto Mary or the Soul, hath the Angel of the Lord spoken concerning the Estate into which it must now enter, that through union with the Divine upon the Spiritual Heavens, even with the Adonai whose Cross must ever be that of the Souls of all those who were once upon the Divine Kingdom and who were sealed by that Cross, the Estate of Jesus may be born within them that their Redemption may be accomplished and that they may once more behold unto finding the Christhood Estate. For the Annunciation made unto Mary was the spiritual history of the Souls of those who were once upon the Divine Kingdom. It was what happened unto each of them when they rose up out of the fearful conditions amid which they found themselves within the first Saurians. They each heard the same message from the Spiritual Heavens that they must arise and go to Bethlehem where He would meet them who had been unto them the Interpreter of the Divine Love and Wisdom upon the Divine Kingdom, and that they must again enroll themselves as dwellers upon The Bethlehem and there bring forth the Estate known upon the Spiritual Heavens as Jesus—the Redeemed Life. That Annunciation is being repeated now unto all those who are able to rise out of the awful conditions of the Great Babylon whose life is even as Sodom and Gomorrah.

In the Redeemed Life only is found that Redemption which Jesus was said to bring.

J. TODD FERRIER.

THE NEW INTERPRETATION.
LXXIV.

THE VOICE FROM THE DIVINE.

THE New Annunciation unto the Souls of all who went out from the Divine Kingdom that they are once more to return unto the Estate of Jesus so as to enter into the Ancient Inheritance of Spiritual Christhood, that by means of the Redeemed Life they may again know the Divine Love and Divine Wisdom, and again become the true Interpreters and Teachers of the Divine Love and the Divine Wisdom unto the Children of the Father who are seeking for the Inheritance of the Saints, may now be heard by every one who rises up through the Astral Kingdom on to the lower Spiritual Heavens where Bethlehem is ; where the true Shepherds abide, keeping their Spiritual Flocks whilst night lieth still upon the City of Jerusalem ; where the Heavenly Hosts appear unto the Soul with messages of Love from the Father ; and where the Song of the Heavenly Choristers may be heard heralding the Glad Tidings of great Joy that Souls are ascending into the Estate of the Blessed Christhood.

The New Annunciation unto the Soul is the call of the Divine unto every one who hath ears to hear, to arise out of the dense spiritual atmosphere (which is that in which nearly all the children of this world live, and in which they seem to rejoice to have their experiences) so as to rise up on to The Bethlehem through the Redeemed Life, and enter upon that true Redemptive Service by means of which this world is to be brought back to the Divine Kingdom. It is the voice of the Divine Love calling unto His Children to again minister before Him in the Service of the Cross, to purify themselves from every stain contracted through their life amid the conditions of this fallen world, so that their garments may be white and virgin as those who have washed their robes in the Life-stream of the Divine Love.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXXV.

THE ANGEL OF THE LORD.

THE New Annunciation which has been made unto the Souls of all those who once were upon the Divine Kingdom to take unto themselves the spiritual Estate known as Jesus, has also been made unto Him who made manifest what that Estate meant when He lived His Christhood. The New Annunciation unto the Souls of all who were once the Christs of the Father performing their ministry of the Sacred Office of the Cross before Him on behalf of His little ones that these might know Him in the Glory of His Holy Love and Wisdom, is made by the Angel of the Lord. He who made the Annunciation unto the Christs when they again reached unto the lower Spiritual Heavens after their deliverance from the terrible bondage within the first Saurians, makes once more that Annunciation unto all who are able to hear it. For the Angel of the Lord is now dwelling near the environs of the City of Bethlehem to herald anew unto those who reach up to the planes of the City, the birth of the Redeemer within the Soul whose name is called Jesus. For the Angelic message is one of Glad Tidings for all people. It is one of great joy for the Soul. It is one full of hope for the troubled Earth. It is one breathing the Divine Blessing upon men.

The New Annunciation is the hope of the Soul. It is the only hope for this distraught world of Souls. It is the only hope for this sorrowful Planet. It is the sure hope of the Heavens. For it speaks of the Redeemed Life being realised by the Soul even whilst it is a pilgrim in a strange land. And to realise the Redeemed Life, is to live in a state of Purity born from pure desire within heart, mind and body.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXXVI.

THE MESSAGE OF THE ANGEL.

THE New Annunciation has also been made unto Him who was the overshadowing Angel of the Christ-Soul when He made manifest the beautiful Christhood, and when He was the Interpreter upon the Divine Kingdom of the great Holy Love of the Father and the marvellous Wisdom which the Father gave unto all those Children who rose up through the Spiritual Heavens, that He should once more interpret that Holy and beautiful Love unto all the Children of the Father, and unfold unto every one who is able to receive it the Holy Wisdom of the Divine Kingdom, and give back unto all the Christs of that Kingdom the history which they have long forgotten through their bondage. For unto Him who ministered before the Lord within the Sanctuary when Zion was yet the Holy City of the Lord, and all her Christs were clothed in the garments of Christhood, and all her Altars were pure and their Oblations spiritual, hath the Angel of the Lord appeared to instruct Him again in the name of the Divine Love and Divine Wisdom to take unto Himself the Christ-Soul who has once more returned from Edom (or the Land of Forgetfulness), with His garments red-dyed in the life-stream of His Soul as He trod down all the graven images which He found upon the way, from Bethel unto Gilgal and from Gilgal unto Shechem.

The New Annunciation unto Ioseph to take unto Himself the Maria or Christ-Soul that there may once more be made manifest unto the Children of the Cross the meaning of the Estate of Jesus is the hope of the Restoration of all things concerning the history of this world as a fallen spiritual system, of all that befell its own spiritual children, of all that befell the Christs who were sent from the Divine Kingdom to minister unto them, and of all that befell Him who made manifest the beautiful Christhood in the Office of the Cross as He made His Soul an Offering for Sin. For unto the

Christ-Soul it is the restoration of the Celestial being who accompanied Him, and from whom He had to part to undertake the Sin-offering. J. TODD FERRIER.

A SONG OF GLADNESS.

O Sing unto the Lord the New Song, the Song of His Tenderness unto the Children of Zion, unto Israel and Judah, and all who go down into Jerusalem, even unto all those who be within her gates :

For He hath meted unto them of His great Love when He undertook to Redeem them from their sins ; and made to flow like a stream whose waters were pure and boundless, His compassion for their healing ; and caused to lighten upon them all His unfailing Pity, in the day of their sore wounding.

O Sing unto the Lord the New Song, the Song of His loving-kindness which He hath again made manifest unto all those who thought He had forgotten them in their sorrow and bondage, who besought Him with tears and cryings of the heart to deliver them :

For He hath again opened up the way unto His Sanctuary where the Souls of His Children may find refuge from the evil by which they have been afflicted, through the Redemption wrought out for them through the Cross borne by the Christ-Soul.

O Sing unto the Lord the New Song, the Song of His Heavenly Wisdom which He hath once more opened up unto His Children, that they might enter into the Ancient Heritage of which it speaks, and know again the Glory of the Lord as once they knew it within the Sanctuary :

For He hath bowed down the Heavens unto them that they might behold His Glory shining in the face of His Servant Jesus, that, through entering into His Estate, they might again reach unto their Inheritance and be once more the Christs of God.

THE NEW INTERPRETATION.

LXXVII.

THE SOUL RECOVERING THE PAST.

THE way unto the Estate known as the Christhood, is the way of unspeakable suffering ; because, as soon as the life approaches unto that Estate, the Soul becomes conscious of all its past history upon this Planet, with the result that it suffers more and more within itself as the history is unfolded to it. All its past lives break upon it with their burden of evil, sorrow and suffering ; and the various lives which were lived, are gone through. Though the details of these lives are not permitted to be known unto the Mind until the Regeneration is fully accomplished, nor even the distinctive personalities permitted to be seen by the Mind ; yet the effect of these lives are all felt. And the effects are such as to fill the heart with anguish, and the mind with dismay.

The approach of the Soul unto the Christhood Estate is the approach of the Soul unto the Mount of Horeb where the Divine Vision is beheld ; and the very consciousness of its approach unto the Divine Presence overwhelms the Soul with sorrow because of its fallen past, and fills it with the anguish of dismay. So great is the anguish and suffering at times through the acute realisation of these lives of the past, that the effects seem quite fresh, as if born into the last life. And when the Soul feels acutely the effects of the evil which has been the cause of its suffering, the Mind attributes these effects to the same evil having overtaken the life in which the recovery takes place. So deep is the anguish at times, and so profound is the sorrow born in the Mind from these recoveries, that the Mind is apt to even attribute them to the approach of the Divine Love unto the Soul ; for it is not able to relate its unspeakable suffering to the adumbrations upon the Mind of the effects of its terrible past, and so thinks they must be the outcome of Divine affliction, or that the very evils which had overtaken it, were being forced upon the Mind again.

Imagine then, if it were possible to do so, the terrible anguish which bore down the Christ-Soul in the life of the Regeneration in which the sufferings and anguish of all His lives broke upon Him! His awful past was such as to wear Him down in body and mind as the knowledge broke upon Him of the lives which He had had to live in making this Sin-offering. For, as these lives arose before Him one by one as the mind recovered them, each one more and more terrible to Him because the spiritual darkness unto the Mind grew more intense through His long absence from the Divine Kingdom, the horror of them all broke more and more upon the Mind until in the last recovery the Mind gave way and was unable to any longer bear the strain until it had been lifted up on to The Bethlehem and there nourished for a season so as to enable it to pass through the entire Path again that it might be then able to write concerning the Sin-offering and to present to the Soul the true meaning of its absence from the Divine Love. He was so overwhelmed by the consciousness of the degradation of the various states through which He had to pass in making the Sin-offering, and of the fearful effects of them upon His own love and spirit, and upon all His own beautiful visions of the Divine ways in His dealings with His fallen Children, that, whilst He ever proclaimed the greatness and fulness and unfailingness of that Love unto even the most fallen and wounded of the Father's Children, He had only visions of dread for Himself. So afflicted with fearful dread was His Mind lest the Love He could proclaim gladly unto others should cast Him away at last because of the terrible nature of His earthly heritage, that the entire days of the Regeneration or recovery, were days of the most terrible anguish—anguish which shook His whole being and made of His days wells or fountains in the Valley of Baca or weeping, where He poured forth His sorrow that ever He had known the terrible nature of evil. So awful was the anguish born within the Soul as the unfoldments proceeded, that the outward life was smitten

and afflicted until almost unable any longer to endure the fearful strain imposed upon it.

In the hours of such anguish He was wont to think that that Loving Father who never fails in His Tenderness, was not tender unto Him ; that His awful suffering was imposed upon Him because of His terrible burden, though He loathed it and cried to be relieved from bearing it, and that the suffering was the result of the Divine Judgment against Him, because His garments were so stained by the awful evils. He often felt in the Regeneration when He was recovering the past, that the way of His life was in opposition to all that was truest and purest, that the path which He had to follow in retracing the Path was away from what He accounted Divine. So smitten was He in the Regeneration Life as all the past unfolded itself to Him, that He even came to regard all that past as the accumulation of His then present life. And He felt that to speak of the Divine Love towards Him in the light of these terrible experiences which at times broke upon Him sounded like the most hollow mockery, so unreal did that Love seem to Him. The Path of the life of the Regeneration was the hardest to traverse, because the burden increased as the various lives opened up before the Soul. It was such a life as no one might behold without unspeakable sorrow being born within them that any Child of the Father could pass through such awful sorrow and anguish, and know such terrible woe. It would have broken the most bitter heart against Him could that heart have beheld what He suffered in the silence and alone when He awoke unto the realisation of the life of the Regeneration, and felt with great intensity the awful burden which He had borne since the days when He lived upon the planes of this world in the Christhood Estate. It would have broken the very spirit of those who were nearest unto Him on the Spiritual Heavens to witness His awful Agony and to hear Him even blame them for permitting Him to so suffer and be so terribly afflicted with evil, both in body and mind, had they not known from the Divine Kingdom, what was the

meaning of all the suffering and terrible Agony, for there were times when it was beyond all endurance to witness, so great was the anguish and so terrible the Agony.

The real Gethsemane was not in Palestine. It was not in any open place. It was not beheld by any half-waking disciples. It was beheld only from the Spiritual Heavens by those who had been appointed to follow the path of the Sin-offering and to succour Him in those hours of intensest darkness and horror when He even felt as if the Divine Love had quite forsaken Him, so that He was only as one who was now a Castaway.

The Agony when He was said to have sweat as it were great drops of blood, was the Agony when He was bearing the full burden of the past in the recovery of the lives of that past in the Regeneration Life.

J. TODD FERRIER.

THE PRAYER OF THE SOUL.

O Ever Blessed One whose Love never has failed towards even the least of Thy children, nor towards those who have gone furthest away from Thee, Grant unto all Thy little ones who yet know Thee not as the Infinite Love whose gentleness is beyond all compare, that they may enter into the Inheritance which gives to them the full consciousness of Thy love, that they may know Thee of a truth in Thy Wonderful Fatherhood, and how precious a thing it is for them all to know the joy of true Childhood to Thee. May those who have wandered furthest away be brought near through the Redeming power of Thy Love, that they also may enter at last into the Inheritance which Thou givest unto Thy Children, that none may be found wanting in the day when Thou seekest them out in the land of their sojourn—whither they went in the day when they went out from their true home upon The Bethlehem.

Amen and Amen.

THE MOUNTAINS OF THE LORD.

The Word of the Lord is established for ever ; it passes not away like changing man in the uncertainty of his days.

The Word of the Lord is Established upon the sure foundations of His Everlasting Love ; it removeth not though the Earth remove from her line, and all her Hills become fixed.

The Word of the Lord is established on the great Mountains of the Lord, Horeb and Sinai, Gerizim, and Ararat, even as upon the Mountains round about Jerusalem.

The Word of the Lord is established upon Horeb where the Vision of the Lord is beheld in the greatness of His Holiness, unto which the tribes of the Lord go up, the tribes of the House of Israel.

The Word of the Lord is established on Sinai where rests the Cloud ; as the Cloud upon the Sanctuary, out of which the Lord speaks unto His people through His servant Israel, and which the Children of Israel behold.

The Word of the Lord is established on Gerizim unto which His servant Jesus led His people to behold the Vision of the Lord and to hear His Law and His Testimony.

The Word of the Lord is established upon Ararat on which the Ark rested after this world was swept by the flood of great waters which fell from the Firmament and took away all flesh upon the face of the land ; for the Mountain of Ararat was in the planes of the lower Spiritual Heavens where the Soul found rest for a season.

THE NEW INTERPRETATION.

LXXVIII.

THE VINE AND THE FIG.

THE Blessed Master ere He left this world as the Christ to take up the burden of the Sin-offering and to perform His office as High Priest on behalf of the Soul through changing the nature of the Astral Kingdom in blotting out the false and graven magnetic images which had been fashioned there by the life lived by the Shechemites and the Danites (the evil minds within the magnetic plane, and the first Saurians on the physical plane), spoke unto His few intimate friends, concerning the inner meaning of the symbols of the Vine and the Fig. He told them that the true meaning of the Vine was, that Life whose fulness was given for the service of the Divine in loving ministry unto the Children of the Father, and was therefore a symbol of the Christhood giving or pouring forth the very life of the Soul. In that sense was the Christhood Estate the True Vine. It was the life whose very stream was poured forth under the Winepress of the world as it was bruised and crushed by the forces from the Astral Kingdom which were let down upon the life. For it is the Astral Kingdom which is the oppressor of the life. It is the Astral Kingdom which bruises the life whose desires are not unto it. It is the Astral Kingdom which acts like a Winepress upon the Souls of all who seek unto the Divine, crushes the very life out of them as they seek to live before the Divine in the Christhood Estate, until their path becomes one dyed red with the life-stream of their being, and filled with the sorrow and anguish and pain born from the fearful strain put upon them. It is the Astral Kingdom which acts like the great trier of the Soul, the perpetual afflicter, the constant tempter unto it to grow upon the life other kinds of grapes than those whose juice will be like a life-stream whose flow is even unto the Divine, and from the Divine in a service of Redemption.

The True Vine is the Divine Love, and all His Christs are true branches. It was the Divine Love who spake the words attributed to the Master when He was represented as saying "I am the true Vine and my Father is the Husbandman." For it was none other than the Adonai Himself who overshadowed the Christ-Soul, who illumined Him as a Celestial Light, who spoke unto Him those profound meanings which He gave unto His intimate and most earnest friends. It was the Ever Blessed Adonai who was the True Vine, in whom all true branches had their inheritance, from whom all true branches derived their succour, out of whom all true Christhood grew, whose life was poured out for the whole world as an oblation of Love such as no man may ever understand, whose Love the Christhood expressed, and whose Life and beautiful and sublime purposes towards all the Father's Children the Christhood interpreted when it made manifest the Love, the Light and the Life of the Adonai.

Yet the writers of the Fourth Gospel made the True Vine to relate to the Master, to the personal Jesus, to the mere personal life, thus bringing down what was of an entirely Divine Nature from the Kingdom of the Divine, to have only a relation and personal meaning on the Human Kingdom, and so putting the personal and Human Jesus in the place of the Divine.

The meaning of the Fig-tree the Master likewise gave the innermost group as the symbol of the Estate of Celestial Christhood when the whole being is full of the fruit or life of the Divine Love. For the Celestial Christhood is that Estate when the entire being is full of the fruit of the Divine Love, which is the Divine Wisdom. For the Fig as fruit is not only rich in nourishment for life on the outermost Kingdom to which it corresponds, but also rich in its symbolic meaning when spiritually understood, because of the wealth of life which it contains within itself.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXXIX.

THE FRUIT OF THE VINE.

THE Master ere He left this world as the Christ said unto His most intimate disciples that He would not drink any more of the Fruit of the Vine until He drank it anew with them in the Kingdom of the Father. And the saying has been taken to mean that the Fruit of the Vine was the juice of the grape. This was the meaning given to it by the writers of the Gospel Records. It was the meaning which the Church which rose in the first century professedly on the foundations of Christhood, but very largely out of the grotesque picture of the Christhood presented by those who knew not the Master, and who neither understood Him in His Christhood nor the sacred purpose for which He made it manifest, attached to the profound Saying. They turned the Saying into mere physical meaning when they changed the sacred burden of its import in which it spoke of Celestial things, into one which made the whole language have only a material sense. The juice of the grape took the place of that profoundly holy Stream of Life which ever flows from the throne of the Divine Love to fill the cup of every Soul who is open to receive it. They turned what was one of the most pathetic of all His sayings into one whose nature had relation only to such an outward fellowship with bread and wine as is now implied in the Holy Eucharist or Supper of the Lord. Thus did they change the entire meaning of that most pathetic and most sacred Saying, by directing the Soul to seek for the true interpretation in what was to Him only a fitting symbol, rather than in that history of which the Saying spoke, which He would have to write when He left this world as the Christ, and during His long absence from those who were then around Him.

The Sacred Supper which He was represented as

having partaken of with His most intimate disciples, and which in the early Church was represented as a Fellowship based upon bread and wine was thus put into such a material setting as has succeeded effectually in hiding from the Soul the inner meaning of the sad Logia, of turning the Sacred Supper or Fellowship with the Divine within the Sanctuary of the Soul, into a mere objective and material rite. They thus effectually blotted out from the Vision of the Soul the great history to be written by Him, when He left them to make of His very Soul an Offering for Sin so that the terrible nature of the Sin-offering was lost to view, and a false image raised in its stead. The Holy Supper of the Lord was no outward rite whatever. It was the hour of intense and most sacred communion with the few who were able to enter with some degree of understanding and loving sympathy into the awful burden of the Sin-offering which he was about to make—an hour when the Soul of more than one entered into the blessed consciousness of the Divine Presence. It was in that hour that He expounded unto them the inner meanings of both the Vine and the Fig as sacred symbols.

J. TODD FERRIER.

SAYINGS OF THE CHRIST.

The Fruit of the Vine which has been given unto you by my Heavenly Father in the great Love wherewith He hath loved you, and which I have made known unto you even as I have received from Him, shall no more be drunk by me until I drink of it with you all in the Kingdom of the Father when the Days of the Son of Man shall have been accomplished in the Regeneration when the whole House of Israel is restored.

The Fruit of the Vine which the Father gave unto me to give unto you, is meat and drink indeed for the Soul. It is that meat which endureth, because it giveth the Life Eternal in which the Soul cometh to know the Father, even as I have said unto you. It is that drink which so filleth the Soul that its desire is evermore satisfied.

THE LOGIA OF ST. JOHN.

THE NEW INTERPRETATION.

LXXX.

SOME PROFOUND LOGIA.

THE Blessed Master ere He left this world as the Christ, said unto the few friends who were able to receive the burden of their meaning, that He would not see them again for a little while as it was expedient for Him that He should go away ; but that He should return again and with them drink of the Fruit of the Vine in the Kingdom of the Father. He also said unto them that whither He was going they could not follow.

The burden of the Sayings may now be seen. To find that it was expedient for Him to go away speaks of the history which He had to blot out upon the Gilgal or Astral Kingdom through writing the tragedy of the Sin-offering. To pass away from those who most loved Him to enter upon the writing of that history, speaks of the nature of the Sin-offering, since none of those unto whom He spake were able to accompany Him. And to inform them that the work which it was expedient that He should leave them to accomplish would prevent Him from again drinking of the fruit of the Vine until they all met in the Kingdom of the Father, surely speaks in unspoken words what it would entail upon Him to perform that work, since it would prevent Him from drinking of the Fruit of the Vine (the Divine Love as realised in the Estate of Celestial Christhood) until He had returned from having accomplished it.

The Sayings, even in their false setting, are luminous with a light which is not of the teaching of men, whose meanings are alone to be found in the Love of the Adonai made manifest in a Christhood to guide the feet of the Children back to the Heavenly Estate, and in such a work of Redemption as even the noblest of the Children never dreamed of when He who interpreted the Adonai upon the Spiritual and Celestial Heavens so divested

Himself as to be able to function upon the Astral Kingdom, and, through many Earth-lives, blot out the fearful Handwritings or graven images upon that Kingdom whose existence made the ascent of the Soul well nigh impossible. The Sayings are luminous with the Light of the Divine Love in that they reveal how real was the awful sacrifice made by the Christ-Soul when, instead of returning to the Divine Kingdom whence He came (as many supposed Him to have done as the outcome of the false presentation of His Christhood and the perversion and misrepresentation of so many of His Sayings), He went away into the Kingdom whose nature had made all ascent of the Soul to the Spiritual Heavens next to impossible. They silently express to all who may see how profound was the Love of the Divine made manifest through Him, when, instead of returning to the Divine Kingdom and assuming all the attributes which constituted Him a Celestial Christ, and so again entering into the blessed realisation of the Divine Glory, born within the Sanctuary, from the Blessed Vision of the Adonai upon the Divine Kingdom, He passed into those elements and under those conditions which ruled the false Kingdom with its graven images, there to suffer through all the ages of His High Priesthood to make of His very Soul an offering for Sin that by so doing He might effect so great a change in its nature, as to enable the Soul to rise up on to the higher circles of the magnetic plane where it could be helped from the lower Spiritual Heavens.

That these Logia were precious was known unto St. John when he preserved them in his "Sayings of the Christ." That they were precious because of the wealth of meaning couched in them, must likewise have been known unto him who wrote the first record or professed "Life of Jesus" for the Church, and who made them refer to the personal Jesus and the outward Kingdom, and so destroyed their inner meaning for the Soul. That they were precious was evident to the writers of

the Fourth Gospel when they gave them their present setting and then attributed them to St. John. Alas! only too well did their misrepresentations succeed in deceiving those who were anxiously looking for the restoration of Israel or the Children of the Cross, to the Christhood Estate.

J. TODD FERRIER.

ANSWERS TO CORRESPONDENTS.

There is nothing greater than Mind.—The affirmation is not uncommon in these days; indeed, it is made so frequently both in speech and writings by some schools of thought, that many who have heard and read the statement have come to believe in it as a true definition of Him whom we know as the Father in the Heavens. They have come to believe that *Mind is everything*, that there is nothing greater in power, nor higher in Nature, nor more permanent in its influence, than Mind.

But what is Mind? What is its true Nature? What are its special powers? How does it perform its functions?

Mind is the product of Celestial Substances, the offspring of the Celestial Heavens, fashioned to be the reflector of the Divine Glory upon those Heavens. It was fashioned from the Celestial Substances so that it might be able to share in the life pursued upon those Heavens by the Soul. It was fashioned as a companion unto the Soul upon those Heavens to reflect unto it the Divine Glory as that was made manifest by the Adonai.

The Mind was, therefore, even less than the Soul, let alone being equal to the Adonai whose glory it was fashioned to reflect. And it was through the Mind both of this Planet when it was a Celestial being in charge of a beautiful Spiritual system, and the Children of the Divine Father known as His Christs and as the Sons of God, that the terrible calamity befell the Planet, its Children, and the Christs, in what is spoken of as the Fall.

THE EDITOR.



THE HERALD OF THE CROSS

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No. 2.

BE SILENT, O EARTH, BEFORE HIM !

The Lord is in His Holy Temple ; let all the voices of the Earth be silent before Him.

The Lord is within His Holy Tabernacle ; let those who seek unto Him, approach with pure heart-longings for His Blessing and His Vision.

The Lord is in His Holy Sanctuary, and filleth its Courts with the train of His Presence ; let all who seek Him there, approach with clean desires and fervent spirit that they may behold His Glory.

The Lord is in the Holy Place within the Veil where the Shekinah is, and the Cherubim and Seraphim abide ; where the Holy Altar of pure Sacrifice is overlaid with Divine Gold, and the Ark of His Testimony may be found wherein is the Hidden Manna for the Soul, the Holy Law of His will concerning His Children, and the Divine Power whose blossoming into Christhood for the Soul is the power or rod by which alone the waters may be divided and the promised land of the Divine Life realised.

THE DAY OF THE LORD.

THE day of the Lord has come when He was to make Himself manifest unto all who were looking for His appearing. It was to be in "the night" when the City of Jerusalem was yet asleep. It was to be in "the third watch" when no one expected His coming. It was to be even "like the thief" who cometh by stealth, so unexpected was His coming to be. It was to be of such a nature that no one other than those who were watching for their Lord, would understand. So silently was He to come, that His voice would not be heard, nor would His approach disturb those who slept within the City of Jerusalem. His coming was to be on "the clouds of the Heavens" that those who had pierced Him should behold the wounds which they had made Him bear, and wail because of their rejection of Him when He had made Himself manifest. It was to be not only on "the clouds of the Heavens," but He was to bring with Him "the Hosts of the Heavens" for the ministry of gathering out from "the Four Quarters of the Earth" all the Elect Souls who were upon it, that they might take their place in the last days when the manifestation took place.

The day of the Divine manifestation was to be one in which the direst spiritual poverty upon the Earth would prevail. It was to be one when Faith would be at its lowest value; that is, when true spiritual insight into the meaning of the Divine purposes made manifest through the Estate of the Christhood, would be rejected even by those who professed great belief in it, and who were supposed to understand the inner meaning of the Christhood, and the true nature of Faith. It was to be a time when a measure of wheat would be sold for a penny—*even the Bread of the Soul made a matter of merchandise.* It was to be a time of great drought when men and women would be famished for water, and would perish from lack; because the very fountains would refuse to give forth waters for their refreshing, and the Heavens to open their windows to renew the Earth: for the drought

is the outcome of the spiritual poverty of the Soul whose fountains have become dry, and whose Heavens can no longer nourish the life of the Spirit. *For the water is the Life-stream of the Divine Love, the fountains are the Knowledge and consciousness of that Love, and the Heavens are the Divine atmosphere by which the Soul is surrounded when it knows and feels that Love.* And the poverty and drought were to be universal, no land escaping from the terrible conditions of Soul impoverishment. So terrible were those days to be when spiritual famine would reign upon the Earth, that even the Elect Souls would hardly escape.

The day of the Lord was one to be ushered in with the sound of a Trumpet. It was to be proclaimed by the Angel of the Lord. It was to be proclaimed in the byeways of the City of Jerusalem, as her religious leaders would not give ear unto the Angelic Message. It was to be proclaimed to all who were not supposed to be bidden to the Marriage of the Soul to the Divine Love and Wisdom (the Soul reaching the beautiful Estate of Spiritual Christhood when the Divine Love becomes realised as its very life, and the Divine Wisdom as its light); for all who are without the Religious Communities are looked upon as the unworthy. It was to be proclaimed even from "the housetops," or the high places where the Mind dwells when its life is unto the Divine, and it seeks only the ways of the Divine Love and Divine Wisdom. It was to be a time when spiritual love would wax cold and iniquity would abound; when even those in whom the Divine Fires burned would lose their Faith, and the reality of the Divine Vision become dim; when all who were appointed to watch for the return of their Lord would grow heavy with spiritual sleep, so that His approach would not be heard or seen by them.

THE DAY OF THE LORD IS NOW.

J. TODD FERRIER.

THE NEW HEAVENS OF THE EARTH.

THE Day of the Lord was to be even as "a refining furnace heated seven times" which would try all them who dwell upon the Earth. It was to be a furnace that would "purify the House of Israel and refine the House of Ephraim," and consume away the dross from the gold, leaving the gold pure and true even as gold refined seven times. It was to be like a furnace whose very heat would melt the Earth, dissolving all the elements which constituted the old world in its fallen condition, and refashioning the Earth in her elements so that she took unto herself new form and new life. It was to be a day when the very "Heavens of the Earth would pass away" through the passing away of those religious conditions amid which men and women lived their spiritual life, and which made that life like the life of the Earth in everything but name—*material in environment, aims, purposes, ambitions, visions and worship of the Divine*. For the Heavens of the Earth were destroyed when she moved away from the Divine Kingdom so that her magnetic plane became so changed in nature that it perverted every spiritual and Divine meaning into material things, and wrought all the disasters which have overtaken the various races of mankind in their religious interpretations of the Divine Nature, the Nature and History of the Soul, the Nature of Evil and its Origin in this World, the Redemption of the Soul both as to its Nature and the Means by which it alone could be accomplished. For the magnetic plane inverted everything thrown upon it from the Spiritual Heavens, changing them into meanings in harmony with its own conditions, and so presenting the Divine Love as to make it appear to be of the nature of such love as those possessed over whom that plane held dominion. For through the influence of the magnetic plane in its fallen state the Image of the Invisible One whose name is Holy Love and Holy Wisdom, was changed into that of a Man, and every kind of four-footed creature, and even into the creeping things whose existence was

due to the awful evil wrought upon the outer planes of the Planet through the changing of the magnetic plane. And in this way were all the Divine forms containing Spiritual and Celestial meanings for the Soul, perverted. They were turned Earthwards and Manwards, and even into the Animal Kingdom, and made to relate to things of sense, and to find their interpretation in material forms. All that was truly Spiritual and Divine was thus withheld from the Soul through the conditions of the magnetic plane; and hence arose all the false religious manifestations and interpretations of the Divine Love and Wisdom.

The Heavens of this Earth are now being renewed. "Old things are passing away and all things are becoming new." It is the Day of the Lord in which the New Heavens and the New Earth were to be created.

J. TODD FERRIER.

THE NEW HEAVENS OF THE EARTH.

Behold! saith the Lord, I will fashion the Earth anew, and create for her New Heavens wherein dwelleth no impure thing to annoy or destroy any of My Holy Mountains! and only righteousness shall be within them, and goodness and truth; and the service of a love which knows no wearying, and a light which never grows dim; when the Glory of the Lord filleth the hearts of His Children and maketh beautiful their garments of Praise; when the Vision of the Lord shall be evermore restored in the land, so that His Children who dwell in them may behold His Countenance.

ISAIAH.

And I saw a New Earth wherein dwelt righteousness, whose Heavens were new; for the old Earth with its Heavens had passed away, and there was no more any Sea encircling them to make the Earth a desolation and its inhabitants captives who were unable to pass through unto the Heavens of the Lord. And I beheld Jerusalem newly adorned in garments of beauty whose glory was reflected from the Lord whose Throne was amid the Seven Spheres.

THE VISION OF ST. JOHN.

THE RESTORATION.

THE Day of the Lord is the day of His reappearing upon the planes of this world through the restoration of the Christhood Vision within the Soul through the coming of the Holy Paraclete, whose coming was to bring again to the remembrance of the Soul, those sacred things which had been given unto it from the Divine Love. For the Day of the Lord was to bring unto those who had once known the Holy Paraclete, the consciousness of His indwelling when He should speak unto them for the Father, and make manifest unto them the inner meanings of those things of which the Christhood had spoken unto them through the Master. It was to be the time of the Restoration of Israel ; for in that day would Shiloh again appear bearing within Him the sacred Ark of the Testimony. For the Restoration of Israel is the awakening of all the Children of the Cross ; and the coming of Shiloh with the long lost Ark of the Testimony, is the regaining of the Christhood Estate when the Divine Love and the Divine Wisdom are realised within the Soul. It was to be "the time of the Restitution of all things" when not only Israel would be restored, but the whole family of the Heavenly Father, in whom all were named in the Heavens of this world when as yet it was unfallen. For the Restitution of all things means that all those who went away into the captivity of Judah or the Planet-Soul, must be restored through the Salvation which the servant of the Lord whose name is Jesus, shall bring unto them. For the captivity of Judah is bondage to the life born from matter ; the life in which all the outward senses rule ; the life which maketh dark the mind ; because, when it is turned unto that life, it is turned away from the Divine, and so cannot receive the light which streameth from the Divine Love and Wisdom, nor the bread which is broken unto the Soul to sustain and build it up unto the Divine Image. For the day of the Redemption has dawned through the breaking of the chains which held fast in bondage the Children of the Cross—the Israel of God. For the year of the Redeemed has come when they shall

no more go out from Zion, but when each shall rest beneath the Vine and the Fig Tree—the Divine Love and the Divine Wisdom. In that day shall a Vine grow out from the House of Jacob, and a Vineyard be planted in the City of Jerusalem ; for the House of Jacob shall then be built up by the House of Israel, and Jerusalem shall no more be trodden by the enemy who destroyed her Vines and Vineyards, but shall be the beautiful City of the Lord and the home of the Children of Jacob. And the Vine which shall be planted within the House of Jacob shall grow upon it precious fruit, even the fruit of the Divine Love. For all the Souls of the House of Jacob shall have left the land of captivity and bondage with their darkness and oppression, and shall have journeyed unto Sinai to receive the Law of the Divine Love and the Testimony of the Divine Presence, and even unto Horeb where the Divine Vision may be beheld.

J. TODD FERRIER.

THE RETURN OF ISRAEL.

When the Day of the Lord is come in the which the New Heavens shall appear which are to encompass the renewed Earth, the evil which took Israel away from the Kingdom of the Father where they were His chosen People in the land of Beulah, and Shiloh was in their midst containing the Sacred Ark of the Testimony and the Holy Laver of the Divine Love, the Angelic Manna and the Blossoming Power ; then shall Shiloh once more appear, and become manifest unto all Israel. For, in the Restoration of all Israel shall Shiloh be made manifest unto the Children of Judah, that they may know what it meaneth for the Children of Israel to be restored unto the former glory, and who Shiloh was who was to come to them as their Redeemer bearing within Him the Sacred Vessels of the Lord for His Holy Service.

ISAIAH.

WHEN THE LORD DESCENDETH.

When the Lord shall have descended from the Heavens of His dwelling whither He ascended after the passing away of the Christhood, He shall no more go out from His Tabernacle nor forsake His Holy Temple ;

But He shall abide with His people Israel and Ephraim, Benjamin and Manasseh, and all who seek Him within the Holy Place where His Presence is.

When the Lord shall have descended from the Heavens where He hath made His dwelling since the days when the lost Tribes of Israel went down into the land of captivity unto the dwellers in Babylon who afflicted them and bade them sing unto them the Songs of Zion, He shall likewise have accomplished the recovery of the whole House of Israel ;

For the House of Israel is precious in His sight. He hath had regard unto the prayer of His Servants even in the days when the hand of the oppressor was heavy upon them and their harps hung upon the trees of sorrow as they sat by the streams of spiritual death which flowed through the land of their captivity.

When the Lord shall again appear upon Mount Sinai to give His Law unto His people Israel through His servant Moses so that they may know what He meaneth by His Law, and His Testimony, and the Ark of His Covenant ; then shall there be no tribe lacking in Israel :

For His Law is the way of His Love, and His Testimony the way of His Holy Wisdom, and the Ark of the New Covenant the Holy Estate of Christhood.

When the Lord shall again appear upon Mount Horeb where His glorious Vision is beheld, so that the

Children of Israel are able to receive the Vision, and to drink of the streams which flow out from the Mount ; then shall the day of the Lord have come in the which He would appear unto His people within the Tabernacle in Shiloh, there to make Himself manifest unto all who wait for His coming :

For His coming shall be unto those who look for Him within the Tabernacle of the Holy City of Zion.

When the Lord shall again stand upon Olivet from which He beheld the City of Jerusalem and sorrowed over it because of the desolation which He beheld overtaking it, then shall He no more mourn because of His rejection by all her children within her Gates as one whom they know not nor desire :

For Mount Olivet shall behold Him standing as one awaiting the return of his most beloved one from a long journey ; because Jerusalem shall yet be adorned even as a Heavenly Bride, when her garments are made white in the Divine Life-Stream, and glorious through the Light of the Divine Wisdom.

When the Lord shall next take His journey from Bethany to Jerusalem where He was cruelly tried and crucified by all the ruling powers within the City—Herod, Caiaphas, and Pilate (the Astral Kingdom, the Church, and the World)—then shall He pass through Bethphage riding upon the White Horse of purified Minds who will bear Him down to the City with the Songs of Zion sung by the Children of the Lord who will bear their Cross with them on their beautiful garments as they go before Him on the way ;

For He shall enter the City from Olivet, but no more know Gethsemane and Calvary ; because those who crucified Him shall be no more within the City.

THE ARRAIGNMENT BEFORE HEROD.

THE day of the Lord is come when those who have been asleep in Jesus shall arise and leave the City of Destruction wherein they have long been buried, and seek unto the Mountains of the Lord which are round about Jerusalem ;

For the Lord shall descend upon Olivet, and shall make Himself manifest unto all who arise from the graves of the City and go forth even unto Bethany—the House or Estate of Spiritual Christhood.

The Voice of Him who speaketh unto us on the Mountains of the Lord which are around the City of Jerusalem, is the Voice of Him who was once alive with the Messages of the Lord concerning the Divine Love and the Divine Wisdom, and who became *a silence* in the Heavens even as one who was dead, but who is again alive for evermore ;

For He was even like a slain lamb when He left His beautiful Celestial Estate, like one wounded and bruised by the awful burdens He took up and bore in His Love as He performed the Office of the Cross through the manifold lives of the Sin-offering upon the Astral Kingdom.

He was pierced with many cruel thorns by all the Herodians—the followers of the ways of Herod who was King over the Religious Parties of Jerusalem. He was pierced by the crown which Herod placed upon His brow—the Astral Kingdom imposing its cruel and anguish-giving conditions upon Him in His various Earth-lives ;

For His appearance before Herod was not an appearance before a man, but an appearance upon the Astral Kingdom where His once beautiful Christhood was insulted ; where His perfect garments of purity were exchanged for such as that evil Court had to give, where the true dignity of Christhood was set forth under the false sceptre of earthly power to work signs and wonders at the command of Herod ; and where the Christhood was smitten by those of the Herodian Court, because He

was unable to do such signs of wonderment as they desired.

For His trial before Herod and his Court was the terrible ordeal through which He had to pass when He awoke in the life of the Regeneration and found the entire Religious World under the dominion of Herod, and beheld how His own beautiful Christhood had been betrayed ; His robes of seamless purity exchanged for the false and degraded raiment such as was worn before Herod ; the beautiful sceptre of the Divine Love and Divine Wisdom put aside for the false sceptre of unrighteous power which reigned supreme before the whole world and laid claim to be the worker of all wonderful things, even turning the stones into bread, rising on to the very pinnacle of the Temple wherein the Divine Presence abode that it might lay claim to be even the power of the Divine, and ascending the great Mountain of the Lord from which the Divine Vision was beheld to even seek the homage for itself, due only unto Him. Then was the Christ-Soul crowned with cruel thorns, His beautiful garments defiled and rent, and the Divine within the Holy Place thrown down from the Altars of Heaven and insulted by those who would not have His Christhood, who refused even to acknowledge its purity and Divine dignity, and that He was verily the Son of the Highest, the manifestation and interpretation of the very Divine Love and the Divine Wisdom.

He was arraigned before Herod when He passed away from His beautiful Christhood to answer the false charges which the emissaries of Herod had made against Him when they affirmed that He sought to dethrone Herod and reign in His stead. He was arraigned before Herod before He passed over from His Celestial Estate to take up the Estate of the very Court of Herod, because He had spoken against the ways and customs of that Court ; and likewise when the life of the Regeneration was being lived by Him, because He exposed the life of the Herodian Court as one which was full of all manner of evil, a Court

whose Kingdom was founded upon injustice, unrighteousness, hate and strife. He was arraigned before Herod during the days of the Regeneration, because He had affirmed the sublime truth that only through the Estate of the Christhood was it possible to heal Jerusalem of all her spiritual diseases whose cancerous sores were absorbing the very life of all her children within her Gates, to break down the opposing factions and parties by which she was rent, to purge her Sacred House of all them who bought and sold for gain within that Sacred House and so defiled it by their terrible sacrifices upon the Altars which should have been sacred unto the Lord, that the very streets of the City ran blood, and were the venues down which the cries of suffering, anguish, and agony reverberated from the helpless victims as they were forced to lay down their lives to meet the demands of the inhabitants of Jerusalem.

For the Christhood has ever been arraigned before Herod since his Court was set up in Jerusalem—the Astral Kingdom reigning over this world as a Spiritual System with a materialistic priesthood, who taught for the law of the Divine Love those things which constantly made for strife, and drove the Soul further and further away from the meaning of the Estate known as Christhood—and gave forth for their guidance in the name of the Divine Wisdom, the vain traditions of men. The Christhood was first arraigned before Herod when the Children of Bethlehem were insulted and then slain by his emissaries. It was arraigned before him after many ages when all who had gone out from the Kingdom of the Father had once more been restored unto the Estate of Jesus and then the Divine Vision, when he again sent forth his emissaries that they might betray them into the City of Jerusalem, and bring them to his Court where they were commanded by him to perform a sign which would testify that they were the Sons of God. It was arraigned before Herod when these same Christs appeared upon the planes of Bethlehem in the Estate of Spiritual Christhood as the Messengers whose feet were beautiful upon the Mountains of the Lord when they were the Spiritual Teachers of all who were able to

receive their messages, and they were asked to perform some great work which would testify unto all who beheld it, that they were from the Kingdom of the Divine ; for the Astral Kingdom sought to bear such rule over them as to persuade them to make use of the power of the Divine which was great within them, to work such things upon the magnetic plane as would not only show them to be the Sons of God, but also the embodiments of the very Adonai Himself. It was arraigned before Herod when the Christs went down again into the City of Jerusalem, there to minister to the Souls who were awakening within her Gates when the messages which they gave unto these Souls were so perverted in their meaning through the influence of the Court of Herod, that the Vision was lost for untold ages ; for the Astral Kingdom so influenced the Teachings that no true Vision of the Christhood Estate was possible unto the Soul, because the whole of the Court of Herod was in opposition to the Estate because of its pure and spiritually beautiful nature, and so they were all glad of the opportunity of arraigning the Christs before their King that they might put upon them the garments with which they themselves were adorned so that none might behold the robes of purity, righteousness and love with which they were arrayed as the Messengers of the Father. It was arraigned before Herod most of all during the days of the Regeneration, when the awakening of all who had fallen asleep in Jesus (those who had reached unto the Estate of the Redeemed Life, and who rested there, being influenced from the Astral Kingdom to seek no higher Estate), when they were influenced from the Court of Herod to believe that the Spiritual Christhood was not possible unto them, that it was an Estate whose nature no man knew nor any understood, and that what it implied was indeed impossible as a realisation for the Soul. It was at last arraigned before Herod when the days of the Regeneration were about to be accomplished, when all the Christ Souls who had gone out from the Kingdom were awakening unto the realisation of the meaning of the beautiful Estate, and found how far away they all were

from that wonderful life to which it pointed and which they once had known ; for then would the whole Court of Herod have fain presented that beautiful Estate whose life is the very interpretation of the Divine Love and Divine Wisdom whose Purity is so great that it cannot regard sin but must ever seek to heal the Soul into whose life sin hath entered, whose Love is so pure that where it flows there must be purity of life, whose Light is so pure that where it shines the ways must be made clean, as a life whose ways might be like those of the children of this world, a life into which even the spirit of strife might enter, a life which could be lived amongst the Children of this world as one of them, a life which meant such a way of life as would be almost like that of the Children of this world.

The arraignment of the Christhood by the Court of Herod has been continuous ever since the descent of the Planet into materialised conditions when the Christhood had to minister unto all its children.

J. TODD FERRIER.

THE HERODIAN COURT.

Herod was the ruler of Galilee, having been appointed by Cesar to act as the adjudicator. He was desirous of beholding Him who was known as the Christ, perform some great work before him and his Court. He had put to death him who proclaimed the coming of the Christ, because his teaching rebuked every kind of impurity, and called for true purification of life.

He therefore sent out his emissaries to bring the Christ unto Him, since he thought that He must be the one whom he had slain, risen from the dead. And when they found the Christ bound before Pilate and accused by Caiaphas of threatening to destroy their Temple, they took him to their King.

When Herod saw Him bound, and suffering from the cruel treatment meted out by Caiaphas and Pilate, he mocked Him as one unable to perform any mighty work, and arrayed Him in the robes of his own Court, put into His hands a mock sceptre, and crowned Him with a wreath of thorns

ST. MATTHEW'S LOGIA OF JESUS.

THE NEW INTERPRETATION.
LXXXI.

THE JOURNEY TO JERUSALEM.

THE journey of the Christ-Soul to Jerusalem as told in the Records which purport to give a true and faithful picture of what actually took place, is presented as a journey upon the outer planes of this world from the little village known as Bethany, to the City known as Jerusalem. It is presented as an outward event in the life of Him who made manifest the Christhood, accompanied by phenomena of the most astounding nature in the history of one who was "despised and rejected of men" even unto the repudiation of Him by all those who are there represented as rejoicing in His journey through Bethphage unto Jerusalem. It is presented as the Triumphal March of the Christ-Soul into Jerusalem to be rejected of the Priests and Scribes and Elders, and be crucified by them. It is represented to have been a great triumph both for Him and for those who sought to silence Him : for it is said that multitudes accompanied Him who recognised His true nature and mission, and acclaimed Him "the Son of the Highest" who had come from the Divine Kingdom to redeem Israel ; and yet the writers made all the leaders and teachers of Judaism repudiate both His mission and Himself. It is represented as a march into the City of Jerusalem so full of joy born from the consciousness of the beautiful mission on which He was said by the multitude to have come, that every one was filled with what might have been interpreted as wild enthusiasm, an enthusiasm which led them to take off their garments and spread them for Him to ride over as He made His way to the City, whilst they recited in their rejoicing the ancient scripture which spoke of the approach unto Jerusalem of the King of Zion for the purpose of establishing peace within her borders ; yet it was also represented as a triumph for all the evil factions in the City. For, as He approached the City, He is said to have paused upon Mount Olivet and wept bitterly, because

of the awful destruction which He beheld overtaking it, and all those who were within it. Nay, it was not even then that He was taken by the Chief Priests, Scribes, and Elders to be tried and condemned to be crucified; for, according to the Records, He is represented as returning unto Bethany by way of the road which led Him "to the Barren Fig-tree" in order that the story might contain the terrible curse which He was said to pronounce upon the unfortunate tree for not bearing Figs before its time, and causing it to wither away (an incident which could never have happened in the life of any Christhood, even had the physical phenomena been possible). It is represented as the last journey of the Christ into the City of Jerusalem prior to His being betrayed and crucified; whereas it was the first journey of the Christ-Soul to this Spiritual System after it had moved away from the Divine Kingdom and gone down into the darkness which overwhelmed the City and all those within her Gates, and even the Daughters of Zion who had performed beautiful ministries unto the Daughters of Jerusalem when their mother was unable any longer to nourish them because of the bondage into which she had gone down.

J. TODD FERRIER.

GOING TO JERUSALEM.

When the anointing at Bethany was o'er, then did the Christ-Soul pass through Bethphage upon an Ass whereon never man sat, with its Colt, even as the prophet had foretold—

"Rejoice greatly O Daughters of Zion and ye dwellers within the City of Jerusalem! For, behold! the King of Zion shall proclaim Salvation unto all who are bound;

For He shall enter the City from the foot of the Mount of Olives, riding upon an Ass which no man hath made use of, with its Colt."

LOGIA OF ST, JOHN.

THE NEW INTERPRETATION.

LXXXII.

THE JOURNEY THROUGH BETHPHAGE.

THE journey through Bethphage is related as part of the journey of the Christ into the City of Jerusalem. It was presented by the writers of the Records to have been the place where the Christ was placed upon an Ass which had been found by two disciples for the purpose of performing the journey into the City upon it. It was represented as the place where all the children and the multitude joined with the palm branches and took up the song from the prophet.—

Hosanna in the Highest ! Blessed be He who cometh in the name of the Lord ! Ever blessed be the Lord who giveth peace unto His people Israel through His servant David. Hosanna in the Highest !

It was represented as the place where He sent the two disciples into a village to find the Ass whereon never man had sat, that they might bring it to Him for His journey. It was represented in one Record as being a place which the Christ entered and passed through before He reached Bethany. It was represented as the place where He sat upon the Ass and rode by means of it into the City.

The village of Bethphage was the place where He began His real journey down into Jerusalem. It was the House of unripe Figs, as the word implies, and was, therefore, the House where Figs grew, but where they could not fully ripen. For the Fig was the symbol of Interior Wisdom from the Divine which could not fully ripen at Bethphage or that state in which Jesus might be born or the Mind redeemed. For the Ass whereon never man had sat was the Estate represented by the Village of Bethphage—a Mind born into the Redeemed Life. For the two disciples of the Christhood were in a state known as the Redeemed Life when they found at Bethphage the Ass and Colt (or redeemed mind and body), whereon the Christ might perform His journey into the City of Jerusalem.

The whole story of the Triumphal March of the Christ may now assume a very different meaning to all who are able to perceive. The "hosts" who accompanied Him crying "Hosanna unto the Highest" will be known to have been not of this fallen world, but the Heavenly Hosts who rejoiced in the Advent of Him who, through passing down into the City of Jerusalem, was to accomplish the Redemption of the Children of Zion whose King He was, and to bring peace unto the strife-ridden City through accomplishing within her Gates the Salvation of all her children. They will behold how the King of Zion rode into the City upon an Ass and its Colt such as no man had ever ridden upon—a mind and body beautiful in their purity from birth into this evil world, so that they were ever responsive to the voice of Him who made use of them for the great work of the Redemption by means of the manifestation of the Redeemed Life, and the interpretation of the Christhood Estate. They will see that the outward history could have no meaning for them, but that the inward history of which the story speaks is rich in that it portrays the descent of the Christ-Soul from the Estate upon the Spiritual Heavens known as the House of Mary at Bethany where the Anointing was said to have taken place, on to the outer planes of this world. They will see in it the house into which He was born to have been one where purity reigned, the parents to have been true seekers after the Divine Life, who had reached the House of Figs, or Bethphage, though the Wisdom was not fully ripe for them to enter into the Estate of Spiritual Christhood. They will behold how the purified life may be lived with a view to entering into the Christhood Estate, and *how the Redemption of all the children of this world will have to be accomplished.*

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXXXIII.

THE ANOINTING AT BETHANY.

THE journey unto Jerusalem of the Christ-Soul was said to be preceded at Bethany by the Anointing by Mary of Bethany who broke an alabaster cruse of most precious ointment over His head. And the anointing by Mary was said to have been done "for His burial." Nay, since it is even recorded in the Fourth Gospel that the Christ said she had done it for that purpose, it would appear that Mary knew what she was doing, that her very act was the outcome of her knowledge of what had to take place in Jerusalem. Thus, the very act was the consecration of the Christ-Soul ere He went down into the City.

The Anointing at Bethany was the act of the Celestial Being who overshadowed the Christ-Soul when He had descended from the Kingdom of the Father unto the Estate of Spiritual Christhood, from which Estate He began His terrible journey. For Bethany means the House of Spiritual Christhood. And the House of Mary of Bethany means the Estate of that Christhood. And the term used for Mary was related to and signified the Divine Soul. And the Anointing by that Soul of the head of the Christ who was to go down into the City of Jerusalem to be betrayed by the Chief Priests, Scribes and Rulers, was the setting apart of the Spiritual Christhood to undertake the work of the Redemption through functioning through bodies and minds into which He would be born when He had passed through the Gates into the City of Jerusalem. It was the action of no less a being than the Celestial part of the Christ-Soul's own Divine Nature, that Holy Being from whom He had to part when He had gone down to the Gates of the City, where He had His first Gethsemane-anguish as the result of the Vision which came to Him of the way of the path of the Sin-offering, and unto whom He cried out in anguish during the awful crucifixion of His beautiful Christhood—Eli ! Eli ! Lama Sabacthani. It was the anointing of the

Christ-Soul as a Spiritual Mind, which was signified by the precious ointment being poured upon His head by Mary the Divine Soul. For it was through the descent of the Mind of the Christ-Soul that the burden of the Sin-offering was borne. It was as the Spiritual Christhood that He became like unto His Brethren, when He passed away to perform His Office of the Cross. For they were in the same state of Spiritual Christhood when upon The Bethlehem, having had to divest themselves of their Celestial and Divine Attributes to enable them to descend to The Bethlehem to perform their ministry unto the Children of this Earth. And when the Christ-Soul was divested of the Celestial and Divine Attributes of His nature, He was even as His Brethren were when they began their terrible journey down into the City of Jerusalem where they were betrayed, condemned and crucified by the Astral Kingdom or Magnetic plane.

The Anointing at Bethany was therefore no outward act wrought by any woman upon the Christhood with a view to His burial. It was no mere anointing of the body of the Christ with a view to the crucifixion and burial of it. It was no mere act of outward devotion on the part of a disciple to the Master, such as is set forth in the Fourth Record. But it was one of the most holy and sacred acts performed upon the Spiritual Heavens. The Adonai overshadowed the Christhood upon the Celestial Heavens, and upon the Spiritual Heavens consecrated the Spiritual Christhood to the work of the Office of the Cross as Redeemer to be performed upon the Astral Kingdom. The cruse of alabaster containing the most precious ointment, was the Spiritual life of the Christ-Soul which was broken upon the Mind as the Christhood was laid aside upon the Celestial Heavens so as to enable Him to descend even unto the state known as The Bethlehem or true Human Christhood, and then into the City of Jerusalem through the various Gates or births which were necessary for the purpose of performing the Sin-offering upon the Astral Kingdom. It was the holy and sacred consecration by the Divine Love, of Him who had risen

from The Bethlehem even until He reached the Divine Kingdom and was acclaimed "the Son of the Highest," who knew all "the Mounts of the Lord" because He had ascended them one by one as He rose from Kingdom to Kingdom and sphere to sphere, who had purposed in His Heart or Spiritual Mind, to seek these high Celestial and Divine honours only that He might be able to again descend in such service as the Divine Love required of Him, and who ascended on to the highest sphere of the Divine Kingdom only that He might be able to again descend and give His life as an Offering for Sin unto the Astral Kingdom, to blot out the graven images written upon it whose existence prevented His Brethren from returning to the Spiritual Heavens.

The Anointing at Bethany is, therefore, a story Celestial in nature ; profound in meaning ; beautiful in purpose ; sublime in significance ; unspeakable in the love which it contains for all Souls ; a wonderful testimony to the greatness of the Divine Compassion towards all His Children, *and containing the true meaning of Christhood—the Soul anointed from the Lord for His Service.*

J. TODD FERRIER.

THE TRUE ANOINTING.

When they were come to Bethany where Mary had her dwelling, they made unto Him a feast ere He took His journey down into Jerusalem. It was the feast known as that of Spiritual Christhood, when the Soul sups with the Divine Love.

And during the feast Mary took a cruse of most costly ointment and poured it upon the head of the Christ-soul, and anointed Him for His burying within the City

And there were present many who thought the Anointing was great waste of most precious Life, because they were not able to understand what it was that Mary did.

LOGIA OF ST. JOHN.

O HOUSE OF ISRAEL, BEHOLD!

When the Lord shall have appeared in the Holy City of Zion to there show unto the Children of Israel His Glory even as they beheld it when the Holy City of Zion was the glory of the Celestial Heavens, and when they were all His holy Priests in the service of the Holy Temple in the Kingdom of the Father; then shall He also show them His Countenance even as they beheld it when they were the Children of the Kingdom of the Divine:

For the Holy City of Zion is compact together, being all the Children of the Father, who were once upon the Divine Kingdom as His Christs, the Children of the Cross who formed Israel (the Cross upon the Celestial Heavens). And the Glory which He will make manifest unto them that they may behold His Countenance and reflect its Light, is the Glory which streameth from the Adonai who will again overshadow them as the Luminous Cross.

GIVE EAR, O HOUSE OF IOSEPH!

When the Lord appeareth within the Holy Place, and maketh Himself manifest on the Shekinah so that the Soul as His Priest beholdeth His Glory between the Cherubim and the Seraphim, and boweth in worship before Him; then shall He show unto the whole House of Ioseph the Beauty of Holiness:

For the Holy Place is the Sanctuary of the Soul where the Divine Presence abideth: the Shekinah is His Presence as His Holy Altar whereon rest the winged Cherubim and Seraphim which speak of His Praise; and the House of Ioseph is the House of Levi who are the Priests of the Most High, the Elect Souls of the House of Israel through whom the Beauty of Holiness is interpreted.

THE NEW INTERPRETATION.

LXXXIV.

THE BARREN FIG-TREE.

THE supposed Triumphal March of the Christ into the City of Jerusalem upon which the Records lay so much stress as if something great had been accomplished by the Christ in His journey through Bethphage, until He beheld the conditions of the City and wept over them, was marred by a supposed incident of such a loveless and cruel nature that it has often made the most earnest seekers after the true meaning of the Christhood reject entirely the history of which it speaks. It was presented as a picture of the attitude of the Christ towards those conditions which were opposed to the path by which He should make His entry into the City. It was presented as a picture of the lack of true forbearance, patience and endurance as He made that last journey which was to end with His crucifixion. It was presented as something which even made His most intimate disciples marvel, so terrible was the curse pronounced, and so astounding the resultant phenomenon. It was presented in its present form in order to destroy the meaning for the Soul contained in the history to which it relates. It was so presented that the other beautiful histories of which it formed a part, might likewise be destroyed—the Anointing at Bethany, the passing through Bethphage, and the resting upon the Mount of Olives. It was thus made the means of turning all the other parts into mere outward histories, and presenting the Christhood in an impossible light.

The Cursing of the Barren Fig-tree never took place. It could not have taken place. It would have destroyed the beautiful Christhood of the Master. It would have made impossible through Him any true picture of the Divine Compassion and Pity. It would have violated the very foundations of the nature of the Divine Love. It would have been a manifestation of anger and harsh judgment rather than of great love and tenderness.

The story was a part of the journey from the City of Jerusalem. It was a part of the return journey of the Christ-Soul from the City of Jerusalem where He had suffered many things at the hands of the Chief Priests, Scribes and Elders, the ruling World-powers, and the Herodians. It was not any outward event, but the blessing of the Fig-Tree or Celestial Wisdom contained within the Soul of the Christ. It was the blessing of that Celestial Wisdom whose presence near Him had nourished Him all through the days of the terrible and sad Sin-offering. *For it was His own life that He beheld broken upon the world—a Fig-Tree or Celestial Soul without the true Wisdom of His Christhood; a life so broken upon the world that He despaired of ever again reaching unto the Estate of Christhood; a life so broken upon the world through living the lives of the Sin-offering, that He firmly believed that such an Estate was henceforth impossible to Him; a life so broken upon the world that, though He again entered into the House of Mary of Bethany, He was unable to realise that His life was any different.*

The cursing of the barren Fig-Tree was a perverted picture of the tragic outcome of the Sin-offering, of the awful impression made upon the Christ-Mind by the various lives He had passed through, of the sad and pathetic picture of what He felt His own spiritual history to have been when He awoke during the life of the Regeneration. Never more would Souls gather any Figs of Heavenly Wisdom from any life He could ever attain unto. Never more would His life bear fruit for the Divine Service. Never more would any hungering Soul be nourished from the Wisdom given by the Divine through Him. *The Fig-Tree of His Christhood had withered away through the blighting which it had received at the hands of men.*

THUS THOUGHT HE EVEN ERE HE ENTERED THE GATES OF THE CITY AFTER WHAT HE BEHELD IN THE VISION OF GETHSEMANE.

J. TODD FERRIER.

THE NEW INTERPRETATION.

LXXXV.

MOUNT OLIVET.

THE journey to Jerusalem was not only by way of Bethphage, but also by way of the Mount of Olives. Ere He entered the City He paused to look out upon it. He rested there for a brief time that He might take into His Vision the City with all her terrible conditions. He looked down from the Mount upon "the Valley of Hinnom" with its fearful darkness sheltering the beasts of prey which lay in wait for the unwary traveller whose way took him through the Valley; and also upon the awful Valley of Gehenna where burned the pestilential fires, and where the evil-doers were cast when the Judges had sat in judgment upon them. He looked across these Valleys to the City itself with its many professedly sacred houses, and its great Temple from which arose in the name of the Divine, sacrifices of slain creatures whose life was supposed to bring healing to the Soul from the Divine, strength for the body, and satisfaction to the desires of the mind. He beheld arising from these things the most fearful conditions within the City, conditions which made for strife of every kind; impurities such as no one could even imagine unless they beheld as the Christ did from Mount Olivet; hate such as no one ever dreamed of who was seeking the life of love. He beheld how all the Chief Priests, Scribes and Elders of the people warred with one another; how they imposed upon the people burdens grievous to bear because of their impoverishment; how the chief religious factions and political parties sought for the pre-eminence and fought each other for it; how the Sanhedrin assumed all religious authority, and judged after the traditions of the Elders; how the Herodians ruled over the City, making friends with the world-powers since it suited them to do so, that their evil ways might be permitted and their Court continue everything that was voluptuous and sensual; how the world-powers exercised their judgment as those who cared for naught but dominion.

He beheld anew the rise and fall of the City. He saw her once more as the Holy City whose foundations were upon Mount Zion and Mount Moriah; when her ways were those of the Divine Love and her thoughts those of the Divine Wisdom; when all her Priests were clothed in righteousness and her Prophets were as lamps kindled from the Lord; when all her people were pure in their offerings, and her Altars were for the Sacrifices of the Service of Praise; when she was not only beautiful for situation, but was the joy of the whole Heavens; when she was as a City set upon a hill whose light went not out, but gave light unto all within her Gates.

Then He beheld her going out from the Kingdom whence she derived all her light. He saw her change her beautiful garments whose glory reflected the Divine, and take unto herself strange coverings whose nature was so dark that she was even like one who had put on mourning of sackcloth that she might lament. He beheld her light go out as she went down into the darkness through leaving the Kingdom of the Divine Love and Wisdom, until only the Darkness reigned within all her beautiful homes. He beheld how she went away into the strange land when her light went out, and became the prey of every imaginable evil thing, and a captive bound in fetters of unbreakable nature. He beheld her as one who was free in all her actions, going down into a bondage which made her the sport and the slave of those who had taken her away. He beheld her carried away even unto Babylon—the land of falsehood and shame, of graven images and evil desires—and taken down into Egypt and Goshen where the oppressor broke her beautiful Terraces, destroyed her Palaces, and made her subject unto his rule even as the slave of a taskmaster.

The Vision from Olivet was so terrible and sad that His whole being poured itself out in lamentation. He wept in His very Spirit over the once beautiful City, and lamented that she had not regarded the Divine counsel; for He beheld what were the awful conditions into which

He would have to descend when He passed through her Gates to become as those who were within them as He lived the lives of the Sin-offering.

J. TODD FERRIER.

HEAR HIM, O HOUSE OF LEVI!

When the Lord appeareth within His Holy Temple to there bless His people Israel, to restore the House of Levi so that it may once more perform the sacred office of the priesthood before Him in offering upon the Altar within the Holy Place the Sacrifice of Atonement; then shall Ephraim be glad:

For the House of Levi is the House of the Soul whose Office it is to offer unto the Lord the sacrifice of Atonement or Oneness with Him; and the House of Ephraim is the House of the Mind of the Soul, whose Office it is to reflect the Glory of the Lord when that Glory rests upon the Holy Place of the Sanctuary.

When the Lord appeareth within His Holy Place to there make manifest unto the Children of Israel His Glory which once they beheld in the days when the Tabernacle was resting in Shiloh along with the Sacred Ark of Testimony; then shall the little House of Benjamin be comforted, and Manasseh have his portion:

For the Glory of the Lord will then be beheld by them also; because the Children of Israel are the combined House of the Cross upon the Celestial Heavens, to make manifest unto all who are seeking unto the Divine, what meaneth the Sign of the Cross.

For the Glory of the Lord within the Sanctuary upon the Holy Place, is the Beauty of Holiness made manifest in the Estate of Christhood; and the Cross is the symbol and sign of that Estate; and when the House of Israel sheweth that sign, then shall both Benjamin and Manasseh behold the Glory of the Lord.

THE NEW INTERPRETATION.

LXXXVI.

THE CLEANSING OF THE TEMPLE.

THE Cleansing of the Temple was the first act said to have been performed by the Christ after His entry into the City. The presentation of the story would give the reader the impression that as soon as He entered the City He went to the Temple to drive out all who provided for the terrible animal sacrifices ; all who rung within its sacred courts the base metals by which they bought and sold and made gain from one another ; all who bartered with its holy purposes, and turned it into a den of thieves who destroyed its Altars of pure oblation by offering upon them sacrifices of flesh and blood whose fumes filled the whole House of Prayer, even unto the Holy Place.

But the cleansing of the Temple was not the first act performed by the Christ after entering through the Gates of the City. It was the last work which He wrought in the Sin-offering. For the Temple was no mere earthly House of Prayer, but the Soul itself as the Sanctuary of the Divine. It was the Holy House of the Lord turned into a house of merchandise by those who sought to bear rule within its sacred portals. It was the Soul changed from its sacred purposes and functions wherein the Divine Life was to be realised through the service of the Divine, to be a house of mere world-service and life in which all its beautiful Divine aspirations and holy purposes were destroyed ; its prayers for Divine realisations and visions turned into longings after such visions and realisations as the life born of matter could give it ; its Altar raised unto the Lord whereon only pure oblations were offered in a service whose one aim was to know and love the Divine, so changed that no longer did the Divine Fires burn upon it to consecrate the oblations, but only the fires kindled by those who had desecrated it for their own impure purposes ; its Holy Place no longer the abode of the Divine Shekinah whose Glory filled all the House, but turned into the abode of the image of Mammon before which the Soul worshipped in abasement.

The cleansing of the Temple was not the kind of work represented in the story in which the Christ took a taskmaster's whip and scourged men and women in anger, but the scourging of the Soul through the truth which He once more made manifest. It was no mere outward act by which He drove from the Sanctuary those who had entered within its portals with their false sacrifices, and impure purposes, and unholy aims, but the purging of the very Soul itself from the defilement which it had contracted in its bondage to matter. It was the work of the Regeneration—the purification of Himself from the terrible effects of the Sin-offering which had reached unto the Holy Place, though never permitted to enter ; and the purification of all who formed the Temple upon Mount Moriah—the Souls who were once the House of the Lord when Jerusalem was the Holy City, and Zion was still unfallen.

J. TODD FERRIER.

THE BEAUTY OF HOLINESS.

When the Lord shall make Himself manifest through the Beauty of Holiness interpreted by all the House of Ioseph so that the rest of the House of Israel behold it and seek unto its realisation, then shall also the whole House of Ephraim reflect that Holiness from the Divine Love unto the whole House of Judah, that her children may know what the Beauty of the Lord is unto which they are to seek within His Temple :

For the Beauty of Holiness is the Soul redeemed unto the Estate of Spiritual Christhood to be interpreted through the Estate of the Redeemed Life and the Office of the Cross by the House of Ioseph or Elect Souls, so that all Israel may behold and know that the Lord is indeed in the midst of them, and that Shiloh is come to speak peace unto them, and to bring deliverance unto the Children of Judah that they may return from their bondage.

THE NEW INTERPRETATION

LXXXVII.

WHAT THE CLEANSING WAS.

THE cleansing of the Temple by the Christ was the Regeneration of all the Souls who had found the Holy House of the Lord upon Mount Moriah, and who were known upon the Celestial Heavens as the Holy City of Zion. It was the awakening of those Souls from their spiritual sleep wherein they were all as the dead, having no true living desires to reach unto the Divine and to return unto the Estate from which they fell ; the purging of the mind from every kind of desire towards the life born from matter ; the purifying of the heart from every affection other than what was born from the Divine Love ; and the raising of the Soul above the material conditions by which it found its captivity and bondage. It was the awful scourging which befalls the Soul when it awakens to realise all that it has gone through since the days of its Christhood Estate when it ministered before the Lord in the Holy Temple of Zion ; for there could be no scourging of the Soul such as the awakening would impose upon it when it beheld the path which it had followed since it fell into bondage to the life of matter. For the scourging is by the Christhood : not by the Divine Christhood who made again manifest unto the Soul its own past heritage, and called it to again seek unto its realisation ; but by the recovery of its past as a defiled Sanctuary where the Divine alone should have ever dwelt and His service have been performed. It was the cleansing of the Father's House of Prayer, the driving forth from its sacred courts those who made a pretence of worship and service, the chastisement of those who should have been the sacred Priests of the Lord offering up unto Him pure oblations and spiritual sacrifices—the conditions generated by the life lived for ages by the Soul amid the captivity of Babylon, and the bondage and darkness of Egypt and Goshen. It was the return of the Christhood from the City of Jerusalem ; first, as the Christ-Soul awakening in

the life of the Regeneration so that He was able once more to behold the Estate from which He had descended in order to pass through the various Gates of the City of Jerusalem in living the many lives required to accomplish the Sin-offering; and then as the awakening of all those who had been the Christs of the Father, and the presentation to them of the Vision of the Christhood Estate with all its sacred meanings.

The Cleansing of the Temple is now. The awakening has not only begun, but many who were asleep have arisen to go forth into the Holy City of Divine Realisation through the scourging or purification of the Soul from the effects upon it of the life lived in this world of desire. *The Regeneration is now.* The awakening of the Christ-Soul has brought about the restoration of the Christhood as it was lived by Him, the manifestation of the Divine Love and Wisdom which He gave unto the Soul (but which was perverted) by which the Soul might return unto its lost Inheritance; and the purpose and nature of His Christhood as made manifest in the Sin-offering for The Redemption.

J. TODD FERRIER.

THE CLEANSING OF THE SOUL.

Behold, I will send my Messenger before me that He may make plain the way of the Lord and prepare the hearts and lives of the Children, so that they may know the Lord in His coming when He appeareth within His Holy Temple.

But who shall abide in the day of His coming? and who shall stand upright in the day of His appearing? For like a refiner's oven will He consume away the dross from the Sons of Levi, that the gold which remaineth may be pure and meet for His service; and like fuller's soap which taketh away all uncleanness from a garment, shall He wash their robes until the whiteness of them shall reflect His Glory.

MALACHI.

THE NEW INTERPRETATION.

LXXXVIII.

THE EFFECT OF THE CLEANSING.

THE full meaning of the Cleansing of the Temple may now be understood by every one who has awakened to seek the Divine Love and Wisdom. It will be seen to have most sacred associations concerning the past, and to speak of those ages untold when, upon the Kingdom of the Divine (or Mount Moriah), the Souls of the Children of Zion formed the Holy Temple of the Lord, the Living Temple upon Mount Zion (or Celestial Christhood). It will be seen to have most profound meanings now for the Children of Zion ; for, for them it means the absolute consecration of their entire being unto the service of the Divine Love as the Children of Israel, or the Children of the Cross, that they may seek unto the full Estate of Spiritual Christhood, so that they may make manifest the holy meanings of the Divine Love and the Divine Wisdom through that Estate of beautiful purity, and interpret unto the children of this world who may be ready to hear it, the beautiful purposes of the Divine Father. It will be seen how much it implies of suffering for each Soul as it awakens to all the past, and how painful the process is by which the Regeneration is accomplished. It will be seen how absolute must be the consecration to seeking the Divine realisation within the Sanctuary of the Soul, so that the Recoveries, as they come before the vision, may not influence the Soul against seeking the Divine Love because of the terrible evils adumbrated from the past. For in the Regeneration or Recovery, it is not an easy matter to retain Faith or true Spiritual Vision, so terrible is the effect of the adumbration upon the Mind. But when the Recovery has come, the Soul is then sphered from the Divine Kingdom. It knows itself to be enfolded by the Divine Love ; and it enters into the blessed consciousness of the Divine Presence.

J. TODD FERRIER.



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THE STAR PREDICTED.

The Star has arisen in the Orient whose light shall reach unto all Nations, and turn the ways of the Gentiles into the path whose leading is unto the Holy City of the Lord:

For the Estate of the Redeemed Life which is born from the Divine Love within the Soul, has arisen out of the gross darkness which hath mantled the Earth and the Soul, to shine unto all peoples.

The Voice of the Divine Love may now be heard crying unto the Soul within whom the Glory of the Lord once shone, and upon whom that Glory has again broken and made manifest the Divine Love and the Divine Wisdom:

"Arise! Shine! Thy Light has come in the Glory of the Lord which has broken upon thee: for though darkness covereth the earth and gross darkness the people, yet the Lord will be thy Light in the day of thy Salvation from all evil, and shall cause thee to become a light even unto the Gentiles, that in thee they may behold His Glory which He hath again restored unto thee."

"No more shall thy Sun go down, nor thy Moon refuse her shining."

WHAT IS VIVISECTION?

THE day has now arrived when the full meaning of the terrible practice of Vivisection should be made manifest. That it is not what it seemeth would soon be apparent to all who are Children of the Divine Compassion, were not the conditions under which they live such as to prevent them from beholding the evil forces which are in operation under the shelter of the name of Science and Humanity. For Vivisection claims indeed to be truly Scientific in its methods and Humane in its purposes. It professes to seek for true knowledge by means of which to benefit the suffering human race by healing it of all its mortal diseases; yet it pursues its investigations in ways which testify that it is not only unscientific, but inhuman. It professes to seek for true knowledge by means of which to cure the diseases of the human body, even whilst it sets up conditions upon the magnetic plane of the Earth which are reflected back into the human mind, and which generate the very diseases which it professes to seek to heal. Its devotees profess to seek true knowledge of how to lessen the awful suffering in the human body resulting from various forms of disease; yet they impose, in their search for that knowledge, upon thousands and tens of thousands of helpless creatures, the most awful suffering of body and anguish of mind, and through that terrible animal pain and agony, so affect the magnetic plane of the Earth, that these are, by reflex action, adumbrated upon the minds of many who are so constituted magnetically as to be open to the influences of that plane upon the mind. And thus are many diseases generated which Medical Science cannot understand or even diagnose, and which are attributed to causes quite foreign to them.

Vivisection is thus no true benefactor to humanity. Indeed it is an ancient enemy under a new and strange guise. It is the very embodiment of all those unspeakable evils which befell the Souls of the children of this world when they went away from the shelter of the

Divine Love which they enjoyed upon the planes of The Bethlehem, when they were so terribly afflicted by the evil minds which had taken up their abode upon the magnetic plane, and which turned it into a perfect battlefield where they perpetrated the most terrible things against those whom they had betrayed. It is an enemy which the whole of the Children of the Cross know well ; for they were those whom it most bitterly attacked when they were dwellers upon the magnetic plane. It was the enemy who was known in ancient literature as the Philistines who oppressed Israel and mocked their trust in the Divine Love. It was the enemy against whom the very Stars in their courses or Christs in their ministry fought when Sisera, whom Jael was said to have slain in his tent, oppressed them. For Vivisection is the new manifestation of the evil born upon the magnetic plane when the Planet moved away from the Kingdom of the Divine and all her beautiful Celestial Magnetic forces were changed from being the means of true spiritual nourishment to all her children, to become the instrument of oppression and pain. It is the new manifestation of the unspeakable persecution of the weak and defenceless which has characterised the influence of the magnetic plane or lower Astral Kingdom, over the mind all through the long history of the struggle of the Souls of the Children of the Divine Kingdom and the children of this Earth as they fought their way up through the awful conditions of the outer and magnetic planes towards the Human Kingdom, and, in doing so, fashioned the Animal Kingdom now known to Science. It is the new manifestation of the oppression which one race has practised towards another, which rulers and governors have exercised towards those within their power, which even men and women have imposed upon those who should have been their brothers and sisters in the one great family of the Heavenly Father ; for the persecution is not human, though it is done through the human mind, through men and women towards one another, through governments and rulers towards their own subjects, and through races towards their

kindred upon the human plane. It is diabolical : that is, it is born from the mind turned away from the Divine. It is born within the magnetic plane of the Earth and adumbrated upon the minds of men and women, so that all suffer in some measure, and are at times influenced wrongly. And when the Soul has its whole life in the things of the world of sense so that the Divine influence over it is lost for the time being, then the mind becomes an oppressor, and so makes the weak and defenceless suffer (whether man or animal) and become a mere vassal of its will and pleasure; even to the infliction of the most grievous and terrible wrongs full of pain and suffering, and even anguish and agony.

Such is Vivisection in its origin and nature.

J. TODD FERRIER.

BEHOLD! HE COMETH AGAIN.

Behold ! He shall come upon the Clouds of the Heavens, and be accompanied by all the holy Angels that He may gather together unto the great day of the Lord the whole of the Nations, that He may judge between them, separating the pure from the impure, the righteous from the unrighteous, the true from the false, the good from the bad, the Sheep from the Goats :

For the Clouds of the Heavens are the manifestations of spiritual power within the Souls of all who once were upon the Divine Kingdom ; the gathering together of the Nations unto the great day of the Lord is the presentation unto them of what is purity and truth, righteousness and goodness : the judging of the Nations is the application of the standard of the Redeemed Life unto their ways, and the separation of the pure in intention and purpose of heart from those who desire no such Redeemed State.

A MODERN SISERA.

THE way of those who practise Vivisection is that of Sisera who oppressed the captives who had fallen in an evil hour into his power ; for Sisera was the evil-mind who laid his plans to ensnare the Children of Judah, who defied all the Children of Israel, who spoke evil against the Divine Love, and mocked those who put their trust in Him. For that is just what the terrible mind is doing which makes itself manifest in Vivisection. It captures the defenceless children of this world who have not yet risen on to the Human Kingdom out of the animal forms wherein they have been imprisoned for untold ages through the fearful mistake made by the Mind of the Planet when it went away from the Divine Kingdom. It enslaves all the creatures which fall into its power, and makes them the mere goods and chattels of its Laboratories to be called up for use whenever it will. It imposes upon the weakest races of the Animal Kingdom who cannot defend themselves against their cruelty, the most unspeakable suffering and anguish. It defies the true Israel to-day, those true Children of Divine Love and Compassion who would rescue the unfortunate children of Judah who are still within the animal forms. Yea, it even defies the Name of the Most High ; for His Name is not only pure and Holy, but must ever stand for everything born from His own Nature which is beautiful in its Compassion towards all His Children, and full of tender Pity towards all the creatures.

Vivisection has reared itself within the very threshold where the Divine Love alone should be worshipped. It has raised its altars in the name of the Divine when it lays claim to be truly Humane : for the true Humane feeling is spiritual in its nature, and is born from the Soul. By its false pretensions it has deceived the very Elect Souls in whom true Compassion does reside, as well as those who trust the voice of any Physical Science more readily than the voice of the Divine Love pleading

through His Children for Compassion towards the defenceless, and redemption from the awful captivity of the whole Animal Kingdom into which these children of Judah went down. It lays claim to be regarded as the truest friend of the Animal Kingdom when it seeks for such knowledge by means of some of its orders as will enable man to save himself from suffering through lessening the disease which he himself generates through the evil ways of his mind and heart. It lays claim to be the truest friend of Man in seeking to prevent him from suffering the diseases born from his own past misdeeds. Yet unto the Animal Kingdom it is even as Sisera is said to have been unto the children of Judah. It inflicts the most awful pain and suffering upon them, and seemeth to take pleasure in the doing of it, in observing how much infliction they are able to endure, how long they can bear it, and what are its issues for both the victim and Sisera. And unto those who are moved with Compassion towards all who so suffer, whose Pity leads them to go down into the very camp of the inflictors to rescue the defenceless, whose Love unto all creatures sways them to divest themselves that they may go down into the very states through which the poor afflicted ones have to pass under the fearful bondage to which the Vivisector subjects them, Vivisection, through its devotees, makes manifest the same spirit which Sisera is said to have manifested towards the House of Israel: for it sneers at their beautiful devotion on behalf of the oppressed ones, accounts their plea as nothing to be regarded and yielded unto, hurls defiance at all their endeavours, and heaps scorn upon their sacrifices. Them also would it cause to pass under the oppression of the Inquisition within the various Laboratories, had the evil mind which rules there, power to so enact it; for the mind that rules Vivisection would rather have the knowledge which is professed to be sought for by the process, first hand by means of the human form.

J. TODD FERRIER.

JAEI WHO SLEW SISERA.

IT is recorded in the Jewish Scriptures that Sisera was slain within the Camp by a daughter of Israel who had undertaken to accomplish his downfall, and so effect the deliverance of the children of Judah who were in captivity.

The modern Sisera is like the ancient story. It is the very embodiment of that mind which oppresses and persecutes the weak and defenceless ones ; which makes captives of those who fall into its power, and inflicts upon them the most grievous hurt ; which knows no pity towards its captives, but makes their wounding unspeakable ; which is without true Compassion even in the presence of sufferings and anguish too deep and great to find adequate expression ; which even laughs to scorn those who would rise up out of their captivity to his cruelty, and all who would essay to aid them to escape from his tyranny and oppression ; which mocks the true Israelites to-day just as that mind has done all through the long sad ages since this once perfect and glorious Spiritual System went astray, and defies even the armies of the Living God.

Was there ever a more terrible illustration of the power of that mind than that beheld in modern times in every field where life is dominated by material interests for the Individual and the Community ? Was there ever such a terrible embodiment of that oppressive and cruel power as that which may be witnessed today within the various Schools of Physiological Research ? Was there ever a more astounding testimony to the utter lack of Pity towards the weak and defenceless than that which may be found within various Schools for so-called Scientific Research ostensibly for human purposes and ends ? Was there ever such a manifestation of the whole spirit of Antichrist as may be seen in the Physical Laboratories which have their existence in and are sustained by the very Countries wherein the Divine Love is most loudly professed by the people ? Was there ever such a negation of true Compassion as is to be witnessed where Physiological Research is pursued by the professed Scientific and

Christian mind? Was there ever such a testimony to the utter misconception of the meaning of Pity and Compassion as the conduct of the Modern Sisera who oppresses all who are placed within its power, even unto death?

The power of Vivisection must be broken and its poor suffering victims set free. The evil mind that is able to so oppress the weak and defenceless, and to callously impose upon them such awful agony and anguish, must be overthrown. It must be killed within the Camp, even as Jael is said to have slain Sisera. It must be changed in its vision and purpose by those who have overcome that evil mind so that it has no longer any dominion over them in their conduct towards their brethren, nor towards any creature. It must be overthrown by those whose Pity is true and real, and whose Compassion is pure and all-embracing. It must be overthrown by Jael—the Intuition, the very Soul lit up from the Divine Love.

The terrible evil wrought in the name even of the true healing of the Children of that All-enfolding Love unto whom even the creatures of this poor distraught world are subjects of unspeakable Pity because of their low estate, and whose Love hath purposed to accomplish their redemption for them from the bondage of their fearful limitations, is the most monstrous interpretation of true Humanity that even this benighted world has ever known. It is the most terrible interpretation of the Divine Compassion towards all His Children and Pity towards all the creatures that the fallen race could have given. And only by the true interpretation of that beautiful Compassion and Pity made manifest by those Children of the Father whose spiritual insight has been awakened to behold the terrible misrepresentation, in a life of true Pity and Compassion, in a life purified from the influence of the evil mind, in a life that would scorn the thought that it was necessary to inflict pain and suffering for any purpose upon any creature, whether for food, or raiment, or health, shall Sisera or the evil-mind made manifest in Vivisection, be overthrown and changed.

J. TODD FERRIER.

THE CALL OF THE SOUL.

Arise! Shine! for thy light has come in the Glory of the Lord which has risen upon thee;

For though darkness mantleth the Earth and gross darkness the people, yet the Lord hath arisen upon thee that His Glory may be made manifest;

That the Gentiles may at last behold thy light, and their Kings see the brightness of thy shining.

Thou shalt behold how they will gather themselves together that they may come unto thee, all those who dwell within the Eastern Heavens of the Divine; all those who have their dwelling amid the darkness of the West: all who have sought a place of refuge in the land of spiritual coldness where the Divine Light and Warmth flow not, the Northern regions of a mind wherein no vision is; and the land of the burning desert with its arid sands of passionate and ever moving, ever burning desire, where the Sun is said to smite by day and the Moon by night.

Thy Sons shall come from the far country whither they strayed, and thy Daughters receive nursing at thy side.

The Glory of Mount Lebanon shall be thine, it shall come unto thee; and the Fig-Tree with its precious fruit, and the Vine with its ripened Grapes, shall grow together when thy feet are glorious with the Glory of the Lord.

Then shall thy name be once more called Zion the Holy City of the Ancient House of Israel.

Thy Sun shall then no more go down, nor thy Moon withhold its shining; for the Lord shall be thine Everlasting Light, and thy mourning shall be ended.

ISAIAH.

THE NEW INTERPRETATION.

LXXXIX.

THE EVOLUTION OF THE SOUL.

THE way by which the Soul has come in its path from the state from which it descended when it went away from the conditions of spiritual life known as The Bethlehem, is the way now known as physical evolution. It went away from those conditions amid which it had been generated upon the Heavens of this Planet when it was yet unfallen, and when all its beautiful planes were perfect in their magnetic response to the Divine attraction, and went down into the like conditions into which the Planet had fallen through moving away from the plane of the Divine Kingdom (or descending below the line of the Ecliptic so that it lost its power to remain in a state of equilibrium. For though Science affirms that it moves for six months above and six months below the Ecliptic, and crosses it at the Vernal and Autumnal Equinoxes, yet is it always below that line, though it approaches it twice a year to be replenished with new spiritual magnetic forces from the Kingdom of the Divine). For the whole of the planes of the Planet, through failing to respond to the Divine attraction, gradually became changed in nature until they could no longer perform their evolutions; because all their beautiful responsive Spiritual and Celestial Substances were so changed from lack of the Divine Magnetism essential to them to keep them in that perfect equilibrium necessary to enable them to perform their evolution up and down the planet, that they were no longer in a state to fulfil their function as generators for the Planet-Soul of true Spiritual beings. And during the long ages in which they were settling down into fixed states such as those in which they may now be found, they generated such terrible forms as the first Saurians. And when the Soul went away from the Spiritual condition to which it had been led up by the ministry of the Christs from the Divine Kingdom who had descended from that Kingdom for the purpose of performing the Office of the Cross

unto Souls generated upon the various Planets of this system, it was gradually drawn down into the forms which had been generated upon the fixed planes.

The way of the Soul ever since that time has been one of terrible tragedy. Its path has been strewn with sufferings of unspeakable nature as it sought to free itself from the awful bondage which overtook it when it went down into the evil conditions and found itself in a captivity the most cruel that the mind even of man could conceive. It began its terrible experiences of existence in the first Saurians—existences of the most sensual nature, terrible in their habits and desires; and though it has ever sought for freedom from the cruel and evil limitations, yet is it still under the dominion of those evil conditions into which it entered when it followed the Planet in its fall. Many are there of the children of this world even yet within the Animal Kingdom some of whom were once upon the present Human Kingdom, but who went back again through their spiritual weakness and their love of the kind of life which these forms supply. Some there are who, since the day when they were drawn away, have never risen above the more intelligent of the Animal Kingdom, because of the awful history which those who rose into the human forms wrote upon the magnetic plane when they fought with one another for the mastery, and oppressed all who were unable to defend themselves. For through that cruel history the magnetic plane was so impoverished that it could not then sustain any more in the more responsive human form. And there are others of the race who not only never sought to rise as high as the human responsive form, but who went down into lower orders even than the terrible Saurians. These latter may be found in the whole of the vermin groups and the evil serpent orders.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XC.

THE EVOLUTION OF THE SOUL.

THE way of the Soul has been one strewn with the most unspeakable wreckage as the outcome of its conflicts with matter. When those who write concerning the evolution of the Soul up through the various orders of the Animal Kingdom, as one in which the Wisdom of the Divine is made manifest, it truly shows how little they have known of that path, or beheld it from the Spiritual Heavens; for had they done so, they would never have accepted the doctrine of physical evolution as the true interpretation of the Soul's evolution, and such a method of Soul creation as reflected the Glory and Wisdom of the Divine Father.

The path of the Soul has been one strewn with wreckage which the modern doctrine of physical evolution lays at the feet of the Divine Father when it affirms that even the unspeakable devastations which have overtaken the planes of the Planet are after a perfectly natural order, and in keeping with the law of a true evolution. For Physical Science postulates that everything is in order, with a beautiful sequence in all the Kingdoms—mineral, vegetable, animal and human; that the one Kingdom passes up into the other and is absorbed, so to speak, by it; that such has been the way the human race has come; that it began in the mineral, passed through the vegetable, attained distinct individuation in the lowest forms of the animal (in the monad), passed through all the orders of the various species in that Kingdom until it reached the anthropoid, and then attained to human consciousness in the human form, that the terrible history written by the race in the human form through personal, family and tribal feuds, racial and national and international warfare, has been the manifestation of the progress of the Race towards the fulness of its evolution, the seeking unto the crown of its Humanity; that all the old so-called civilizations which rose and set—Babylonian, Macedonian, Persian,

Median, Jewish, Grecian and Roman—have all pointed to the upward march of the Human Race, to the true evolution of the individual life, the family circle, the social organism and the national communion; that all the past story of this world with its fearful avalanches in which whole continents have passed away, carrying with them every living thing; its even more terrible conflicts in which whole races have perished before the oppressing hate of those which were stronger; its even still more awful battles upon the human kingdom, when the most unnameable cruelty and brutality were meted out to those who were unable to endure the terrible strain of long drawn-out warfare; and its still sadder conflicts burdened with the most terrible persecution and works of a diabolical nature wrought in the name of the Divine Love and Wisdom which have characterised what has been thoughtlessly termed, the evolution of the Religious feeling in Humanity, have been leading up to the present time, so that the life of the Human Race now, individual and national, is the fulness of that past with a purer and nobler manhood and womanhood reflected all through the new civilization.

To lay such a history at the feet of Him whose Name is Holy Love and Wisdom, is to do dishonour to His Purity, His Love and His unfailing Wisdom. It is to change the Divine Image as that was once known to the Soul when it was a dweller upon the Spiritual Heavens, from being that of sublime Goodness whose tenderness was continual as it drew the Soul magnetically towards itself; from being that of unspeakable Love whose very Life-stream flowed towards the Soul to nourish it into even Divine realisation; from being that of Holy Wisdom whose ways could not possibly err in the true evolution of the Soul from Spiritual childhood even until it reached Divine Sonship; into an Image of one who has made His children to do the most unreasonable and most cruel things in their passage up through the various Kingdoms and orders of existences, and even upon the Human Kingdom, and in His own name, as they sought

for the crown of their true evolution, *the Divine Vision for which the Soul ever yearns*. It is an Image of Him in which all His sublime Attributes are so changed that the Soul who once knew Him in His beautiful Purity, Goodness and Love, could not possibly recognise as the Divine Father.

J. TODD FERRIER.

THE GOODNESS OF THE LORD.

The Lord is full of Compassion. He knoweth only lovingkindness towards His Children even in the hour of their frailties, and when the evil of the world layeth them low.

The Lord is good unto all : His tendermercies know no bounds, neither His Pity any limitations.

He hath had regard unto the low estate of all His fallen Children, and hath purposed to redeem them from all their sins, when He hath purified them.

He hath heard the crying of those who be bound, and beheld the anguish of their sufferings.

The groaning of the prisoners within the walls of the persecutors hath reached unto Him, and the sighing of the Children of Zion for their deliverance, will He regard :

For the evil day he will make to pass away ; the prison-houses to open and set free all who be bound within them ; the Redemption of all creatures to be accomplished, when He hath brought fully in the year of the Jubilee—the days of the Regeneration when His Children again come to know Him.

THE NEW INTERPRETATION.

XCI.

THE EVOLUTION OF THE SOUL.

THE path of the Soul since it entered into the Saurians generated through the changed nature of the planes of the Planet, has been so dark, so sad, so sorrowful, so full of the bitterest anguish, that no pen could possibly fully portray all that it has gone through in its terrible history. No language could picture the manifold tragedies which have made up that history during the untold ages since its first descent. But there are elements in that history, acts of those tragedies, which may be written of so that the mind may behold what a wonderful thing physical evolution is which lays claim to be the interpretation of the true Evolution of the Soul.

When the Human Race were even in their Spiritual Childhood, the Planet-Soul moved away from the Kingdom of the Divine. The Second Order of the Race was only in process of being generated, and had not reached the stage when they were constituted Souls. They were, therefore, elementary Souls, and so were unable to resist, in any degree, the new conditions which came over the planes of the Planet. They were in the elementary stage of their evolution upon the outermost Ring of the Seventh plane, counting from within. These all went down into the mineral kingdom, as it is named by Physical Science, but which then constituted the true magnetic plane of the System. As Spiritual entities they were lost to the Planet-Soul, and must remain lost as Spiritual entities until the day comes when the Planet-Soul as Judah is redeemed from her bondage to the fixed and desolated planes by which she is girt, and the Spiritual System known as the Holy City of Jerusalem is restored, when they also will be redeemed from their terrible state.

These Souls that should have been the Planets' children, may be beheld in their fixed states Alas! that it should have to be so written, their fixed elements,

because of their intrinsic beauty and their wonderful prismatic colours, are made the commodity of base merchandise and gain. Little do men and women know what manner of things they are with which they make gain, and, when able, adorn themselves. Little do they dream of the sad but sacred history of which each beautiful gem speaks as it sends forth its prismatic colours in the light. Little do they dream that the things they so much covet as precious earthly treasures, were once the elements of Souls in the making. Little do those who can purchase them with their wealth to adorn the body of flesh, imagine as they sparkle in the garish lights of modern life, that these same elements were once upon the Kingdom where Souls are born, and that the wonderful light which is broken from them was given them as a tincture of the Sacred Seven Colours known upon the Divine Kingdom as the Elohim who are the Seven Spirits of the Eternal One.

J. TODD FERRIER.

THE BLESSEDNESS OF THE ESTATE.

The Sevenfold Spirit of the Lord is upon thee ; the Spirit of Counsel and the Spirit of Power ; the Spirit of Understanding and the Spirit of Knowledge ; the Spirit of Wisdom and the Spirit of Love ; the Spirit of the Divine Fear whose awe fills the Soul with Reverence.

He hath appointed thee to speak abroad His Good Tidings ; to bind up all who are broken in spirit ; to proclaim His Salvation unto all who are in the bonds of Captivity ; to open the prison-houses unto all who are in them ; to give comfort unto all who mourn for Zion, that the Beauty of the Lord may become theirs, and the Joy of the Holy Service through which the precious Oil may flow into their Lamps.

ISAIAH

THE NEW INTERPRETATION.
XCII.

THE EVOLUTION OF THE SOUL.

WHEN the disaster overtook the planes of the Planet, the Human Race as a whole had not completed its evolution upon all the spheres or rings of the Seventh plane. They were only advanced to the Seventh Ring or House as it was then known. There were some Souls who advanced more quickly than the rest who had reached unto the Eighth Sphere, and a few who had even attained the Ninth when the Soul prepares itself to enter into the realisation of the Divine Love, and so to pass inwards and upwards to a higher Estate and more glorious Kingdom known as the Angelic. These latter were the Little House of Benjamin who had almost accomplished their journey on the Human Kingdom, then known as the Seven Sacred Wells or Beer-sheba, but who missed realising the inward consciousness of the Divine Love through the terrible disaster which overtook all the others when they were drawn down into the land of Gilgal—the circle of fluids which had arisen out of the change which had taken place in the outer planes of the System. Those who had reached unto the Eighth Ring or House, were known as “the divided House,” because part of their order had not crossed with them from the Seventh Sphere: that was the House of Manasseh who was said to be the first-born in the House of Ioseph, because they were the first to pass upward from the Seventh Sphere or Ring as the result of the ministry of the Christs who comprised the House of Ioseph. All the others were on the other side of Jordan; that is, they had not passed through “the river of spiritual baptism” by which they acquired the quickening of the Spirit. That river was between the Seventh and the Eighth Spheres.

When the disaster overtook the outer plane so that it was unable any longer to perform its evolutions, the equilibrium of all the other planes gradually became

disturbed until they also were unable to continue their functions as receivers from the Divine Kingdom of the magnetic currents essential to their ministry towards the Planet and her children. And so they all gradually ceased to respond to the Divine attraction, and settled down into fixed conditions from which they never recovered. They remained standing at right angles to the Planet, much as the rings of Saturn do now, until they were all brought down upon the Planet as the outcome of the conduct of the Human Race when they had descended into the first Saurians which, as we have seen, were generated as the result of the imperfect motions of all the planes after the Planet had moved away from the Divine Kingdom or plane of the Ecliptic. And the fall of the planes caused the entire Planet to be girdled in chains of adamant, fixing her in an unspeakable bondage, taking her down into conditions in which no light from the Divine could reach her ; until it was found that what remained of her once most beautiful Spiritual and Celestial substances were being made use of by the awful conditions for the generating of every conceivable form of existence through the descent of many of the Race who had not passed up further than the Seventh Sphere of the elementary Human Kingdom, into the lowest conditions. The beautiful Spiritual and Celestial substances were so changed in their nature that, instead of nourishing the Souls of those who went so far down in their spiritual state, they became only the means whereby these Souls made their permanent homes that they might be dwellers amid the fixed elements, and sharers of their darkness and spiritual death. Such were all the Crustacea whose wonderful homes or shells men and women admire, whose substances are so delicate, whose colours are so beautiful and varied, but whose life is so strange and parasitical. And with them, since they were of the same House of Souls, may be classed the whole of the terrible reptiles. For they did not descend so low in state, but they went so low that they lost all power to rise again and so gradually became less and less spiritual,

until what spiritual nature they had was so changed that it took unto itself an evil form, beautiful in appearance but poisonous. For the entire family of Serpents was generated by those Souls of whom we have spoken, going down into the awful state which now they are taken to represent—the evil-mind, the mind which seeks to poison even the very Soul.

Had the tragedy of the Human Race ended there it would indeed have been unspeakable in its nature and burden for the Planet, and in its calamitous results for the Race, not to speak of the anguish of the Heavens and the grief of the Divine Love and Wisdom; but what was even worse was yet to happen. The descent of those who had reached unto the Eighth House or Ring in whom the Divine Spirit had been quickened as they passed from the Seventh to the Eighth Sphere, and who had therefore the germ of the Life known upon the Divine Kingdom as the Life Immortal (or that which, when evolved fully and unfolded, crowns the Soul with true Sonship so that it knows the Divine and is able to enter upon the life of the Divine Kingdom), was the precursor of the generating of all the terrible “winged creatures” into whose history Science would fain look to find the meaning of such strange phenomena as flying Lizards and flying Serpents and flying Fish, whose existence upon the Planet in those ages brought about the most terrible disasters. For the Souls who entered these forms knew that they ought not to be as the creeping things, but to live upon the pure air which they found in the Atmosphere, and which they took to be the Heavens. For the Divine Love had fashioned “the curtain” or photosphere of the Sun to act as a Magnetic healer unto the Planet by making its rays penetrate the destroyed magnetic plane of the Planet, generating for her another spiritual atmosphere so that the Souls of all who still retained the Spirit of the Divine or germ of Immortal Life, might be nourished even amid the awful conditions into which they had been taken down with the descent of the Planet.

These Souls formed the half House of Manasseh who had crossed the river of the Spirit (Jordan) and so had within them the germ of that Life which seeks even until it finds the Divine Realisation. But only having received it, and not knowing what it meant in seeking for the elements of the purer atmosphere, they rose in their material evolution out of the pure reptile forms, developing the forms as the Soul desired, until they were in that state when they were able to leave the fixed planes and take flight into the atmosphere. And they continued their existence in these forms, absorbing the Spiritual magnetic currents sent from the Sun to heal the Planet, turning the magnetism so derived into mere physical force by which they fought against one another even in the atmosphere, and thus generated the most terrible conditions which resulted in the total destruction of the atmosphere followed by the Deluge and the awful ice-age when every part of the outer fallen planes were first deluged with the descent of the Atmosphere, and then frozen over, because all the magnetism in the Atmosphere had been destroyed so that the rays from the Sun could not be attracted and received.

These Souls were not evil in their nature, though they were drawn down into the evil forms; and their very endeavours to rise up out of them and make forms more in harmony with their Soul-feelings, is a testimony to the kind of feelings by which they were led to gradually generate forms which would enable them to rise up out of the terrible conditions which then prevailed upon the physical planes. They were not evil in their desires like the Saurians, and in their feelings like the Serpents; but the evil nature of the forms so disturbed the Soul's equilibrium, that its distress reacted upon the mind, with the result that they attributed their distress to the action of one another, and were thus led to enter into conflict. And the conflicts grew more intense with the ages, until at last they brought about the awful disaster of the destruction of the Atmosphere, and nearly brought utter ruin upon the Planet-Soul, upon all the Souls belonging

to the system, and upon the Christ-Souls who were at the time of the catastrophe, dwelling upon the magnetic plane.

J. TODD FERRIER.

BEHOLD! HE IS RISEN.

Behold and see! all ye who once crucified the Christhood, and accounted the Estate as one unworthy of true reverence, consecration and sacrifice that it might be entered into as an Inheritance :

For the Soul may indeed behold again with open Vision, the Glory of the Lord.

Behold and see! all ye who pierced Him in the day of His rejection and wounding, who would not hearken unto His message in the hour when Herod and Caiaphas and Pilate amongst them accomplished His betrayal and condemnation and crucifixion :

For He has risen from the dead to live for evermore. The bands with which they bound Him have been severed, and the stone of the sepulchre wherein they buried Him has been rolled away, and He is risen from the grave.

Behold and see! all ye who once knew Him, who once followed Him, who once received from Him the Holy Vision of the Holy Presence, but who left Him in the hour of His betrayal to endure alone, who even denied that ye ever knew Him when He stood before the seat of judgment crowned with the cruel thorns which the Court of Herod had placed upon His brow :

For the hour is come when all who so rejected Him, denied Him, and forsook Him, shall again behold Him clothed in the Glory of His Father, crowned with Divine Power, sitting upon the throne of the Spiritual Heavens with the whole House of Israel.

THE NEW INTERPRETATION. XCIII.

THE EVOLUTION OF THE SOUL.

THE disaster which overtook the atmosphere was so terribly serious in its nature that it took untold ages to fashion for the Planet another which would enable the Planet-Soul to receive the magnetic rays from the sun, and regain power to move more nearly to the plane of the Divine Kingdom or Ecliptic so as to break up the field of ice by which she was encompassed from pole to pole. Nor was the new Atmosphere generated for her until another member of the beautiful System was appointed to approach near enough to her orbit to impart new magnetism to her through so disturbing her magnetic poles that they began once more to act, with the result that magnetic currents commenced to flow between them and at last to attract the magnetic rays of the Sun, and so gradually to reduce the fields of ice, and fashion an upper firmament.

Whilst this long process was being carried out, all the Souls upon the Planet were in a state of quiescence, because there was no magnetic plane upon which they could dwell, nor any Heavens unto which they could rise to be nourished, so impoverished were they through their long and terrible bondage.

It was indeed the sleep of the Soul spoken of in the Greek Mysteries as "The Sleep of the Gods." For even the Christ-Souls were prevented from rising out of the spiritual devastation through the absence of spiritual magnetism, until the new magnetic plane was fashioned, when they were able to rise again and reach the lower Spiritual Heavens. Then was "The Awakening of the Gods" or the Christ-Souls, and the beginning of a new period of life for the Planet-Soul and all her children, a period full of great hope that the Golden Age would be restored even unto the planes of the System, and that there would be no more any sea or circle belting the magnetic plane with its impure condition to destroy both the Soul itself, and the Heavenly messages sent unto it from the Divine Love through the Angelic Kingdom.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XCIV.

THE EVOLUTION OF THE SOUL.

WHEN the Planet first moved away from the plane of the Ecliptic or Divine Kingdom under the influence of Abaddon (or the mind of the whole system of Sol which sought to have power to fashion permanent phenomena upon the Celestial Heavens of the System), it went out like Abaddon from the Presence of the Divine in that it changed its estate, and all its pure and beautiful conditions. It went away into the darkness through the changing of these conditions; for it lost its internal Celestial Light as the substances of the various planes were perverted in their nature. What that light must have been when the planes were all in the perfect state, Science may learn even from one of its latest discoveries found in the grain of Radium. How beautiful the whole system must have been may be beheld even yet by those who can behold all the prismatic colours broken upon the prism as the magnetic rays from the Sun penetrate the atmosphere, or when the Rainbow is formed within it.

The changing of the nature of the beautiful substances through moving out from the influences of the magnetic currents flowing from the Kingdom of the Divine was the cause of the darkness which overtook the system of this world; because the loss of the magnetic currents which flowed over the planes deprived the Planet of its Celestial power, destroyed its equilibrium, so impoverished the Planet-Soul that she could no longer control the system and made her once beautiful planes which were full of spiritual substances for the generating of Souls and the nourishing of them until they passed the state known then upon her Heavens as the Seven Sacred Wells (or the state of the Soul when it arrives upon the Angelic Heavens), and of Celestial substances in and through which the Divine Wisdom was reflected and His Glory made manifest unto the Soul for its culture as it evolved from ring to ring, or sphere to sphere of the various planes, until it

reached the most interior of the System and found itself ready to be translated to the sphere of the Christs on the Celestial Heavens of the Divine Kingdom, mere dark rings whose wonderful beauty and light had departed. They no more were able to perform their beautiful evolutions in moving before the Divine as they ascended and descended as the Planet-Soul required them. No more were they able to move Eastwards with the Planet-Soul—that is, to approach more nearly to the Divine Kingdom that the glory of them might be beheld by those Souls who were in the state to receive such a Vision. No more were they like “The Living Wheels” seen by the prophet Ezekiel, full of eyes and moving with the Seven Spirits of God or the Elohim, and full of the Holy Fire whose light made a Rainbow round about the Throne of the Eternal. No more were they the Four Living Creatures beheld by St. John moving before the Divine, and crying, “*Holy, Holy, Holy, is the Lord of Hosts whose Glory filleth the whole Heavens of His Dwelling, and Jerusalem the City of His Love.*”

J. TODD FERRIER.

BEHOLD HIS ARISING.

Behold He ariseth in the Orient of the Heavens unto all who there look for His appearing, that He may illumine the Heavens of their dwelling and interpret anew the Divine Love and the Divine Wisdom through making manifest unto the Soul the Holy Vision within the Sanctuary :

For the Eastern Heavens are the Dwelling-place of the Divine Love who is the Soul's Sun and Shield, where also He arises who was and ever is the Interpreter of the Divine Wisdom who is the Soul's inward Light, and where is made manifest the Divine Glory between the Holy Cherubim upon the Altar of the Divine Love, and where also the Holy Seraphim speak abroad the Praise of the Ever Blessed One.

THE NEW INTERPRETATION.
XCV.

THE EVOLUTION OF THE SOUL.

WHEN the Planet went away from the Divine Kingdom, she went out even as the Mind of the whole System of Sol went away from The Divine Presence to fashion permanent phenomena. She went down into Egypt or that darkness which comes from bondage to permanent phenomena, or materialised spiritual and celestial substances. She went away into Babylon or the low forms of existence and experience of which the term speaks. Her spiritual magnetic streams became all dried up so that her once glorious planes were changed into the desert through which flowed no magnetic streams for the nourishment of the Souls upon them. Her beautiful gardens where grew every kind of precious spiritual fruit through partaking of which the Soul grew towards the Divine in its life, its consciousness, and its vision, were all laid waste. Her beautiful Vineyards or Homes of the Souls of her children who were unto the Divine Love most precious young Vines who were to be nurtured for the Divine Service, were all destroyed by the ravaging conditions which her mistake had generated. Her once powerful magnetic plane by means of which the Divine Glory was broken upon the planes and the unspeakably beautiful spectrum of the Divine colours was made manifest unto those who were in the various stages of their evolution such as enabled them to behold them, was turned into a veritable wilderness and became the home of every conceivable evil thing; where false voices lured the children of the Planet on to their destruction, and even drew down the Christs of the Celestial Kingdom when they essayed to minister unto them. So terrible and complete was the tragedy, that the whole Heavens of the Divine Love were bowed down with a grief which could find no expression, so profound was it.

J. TODD FERRIER.

THE NEW INTERPRETATION. XCVI.

THE EVOLUTION OF THE SOUL.

THE going down of the Planet into such terrible conditions meant the destruction as Spiritual beings all those of her children who contained potentially within themselves the elements which would enable them to grow up and unfold into the Angelic Life, and then to progress upwards, if so they should desire, until even the Divine Kingdom was attained and full Sonship to God realised. And to save them unto the Divine Love, the whole of the Christs of the Celestial Kingdom of the System of Sol descended and dwelt upon the innermost plane, until it likewise began to change like the others, when they again ascended on to the lower Spiritual Heavens of the Divine Love, taking up with them such of the children of the Planet as were able to endure the magnetic rays, and descending from time to time to bring up more, until all of the Houses were saved from the Fourth to the Eighth along with those who had entered the Ninth House. But the first three Houses were lost in the catastrophe. Concerning these we have spoken in giving the sad story of the Gems.

The full history of that awful calamity cannot be penned. It is too great for the mind to receive and realise, with the unnameable depths of the shame with which it covered the Planet and the anguish with which it filled the Heavens. But many parts of that sad and terrible history have to be told. They have to be presented in this age because the hour has come when the true history of the evolution of the Soul must needs be made known unto the Children of the Father who were His Christs that they may behold their own history in it since they left the Kingdom of the Divine Love, and unto the Children of the Planet that they may know whence they came and the glorious heritage which they lost through the descent of the Planet into fixed conditions, but which they may again enter, even unto the fullest measure, through the Redeemed Life.

J. TODD FERRIER.

THE NEW INTERPRETATION.

XCVII.

THE EVOLUTION OF THE SOUL.

WHEN the Planet had generated upon its once beautiful planes the fearful forms known to Science as the first Saurians—forms whose nature was the very antithesis of that of the Soul ; and when those of the Planet's children who had not reached beyond the Seventh House in their evolution, and so had not received the baptism of the Spirit, found themselves without the necessary magnetism to prevent them from going down to the outermost places where the dreadful Saurians had been generated, they simply submitted to the fearful influences at work upon the outer planes and became the victims of those elemental forces which had first destroyed the planes and then led the Planet to generate the Saurians. They were drawn away from the various Houses on the still spiritual planes of the system known as The Bethlehem (the birth-place and home of the children of the Father during their spiritual infancy and childhood, and where they were to have been trained by Angelic ministry in the knowledge of the Divine Love until they were able to pass upwards into the Angelic World) until they found themselves in the power of the elemental forces, and were so changed in their nature that they almost ceased to be spiritual beings, and at last were drawn down into the Saurians by these elemental forces whom we have named the Shechemites as they were neither of the Children of Israel nor yet the children of Judah, but were of the first Gentiles who went out from the Presence of the Lord when they exchanged their Celestial Estate for one whose ways were away from the Divine.

When these children of this world went down even unto the land of Dan, as the state of the Saurians was called, they became the helpless victims of the awful forms, and had to live a life which was the denial of all

they learnt on The Bethlehem. They had impressed upon them the very nature of the Saurians by the time they were delivered from their power.

J. TODD FERRIER.

THE ANCIENT HERITAGE.

When the Lord shall bring again His people unto the land of their Ancient Heritage, from which they set out when they went down into Egypt bearing with them corn and wine for those who had been stricken with the famine which raged there; then shall they all be as those who have long slept in a strange land where the influences made them forget their own country and their Heritage there :

For when the Soul awakens from the sleep which has overtaken it, to behold all the way of its wanderings since the days when it went down into Egypt, then will it be filled with the gladness of those who, having been so long away from their home and all that was most precious unto them, have again returned to enter into the joy of their Heritage.

The Lord has called unto His Children to return from the land of their captivity whither they were carried away by the oppressor who imposed upon them burdens most grievous to bear; and to again seek unto the land of their most Ancient Inheritance, the Estate of Christhood, that they may serve before the Divine Love as His Holy Priests in the Office of the Cross, wherein again they may become the manifestors and interpreters of the Divine Love and the Divine Wisdom.

For the Day of their Redemption is now. The Highway unto Zion, their Ancient Heritage, is open. The valleys are being exalted that the Divine Light

may penetrate unto them, dispelling the darkness. The crooked ways are being made straight so that the Highway may be readily beheld by all who seek truly. The rough places are being made plain through the New Vision given unto the Soul. For the Hills of the Lord are all being made clear—the Spiritual, Celestial and Divine heights up which the Soul was meant to climb.

SAD MEMORIES.

(PRAYER).

O most Holy Father, when we went away from Thy sustaining Presence and Thy beautiful service in the day when our minds were drawn down unto the land where Thy Glory shone not nor Thy Holy Presence could be beheld; into the life in which the Light of Thy Holy Wisdom could not shine within the Sanctuary nor the Holy Oil of Thy Blessing flow into our Lamps; little did we know the way that we were taking and the sad life unto which we were going down, or we never should have left Thy Holy Service.

Thou alone knowest what the going forth from the Service of the Kingdom where Thou reignest, has meant unto us. Thou alone knowest the unspeakable shame which overwhelmed us, the agony born in us through the shame, the pain and sorrow which the shame brought unto us, and the anguish in our lives from the sense of the loss which had befallen us through our going out from Thee. And Thou alone canst heal us of all our wounding, and cover us again in the Garments of Righteousness.

Amen and Amen.

THE NEW INTERPRETATION.

XCVIII.

THE EVOLUTION OF THE SOUL.

WHEN the various Houses of The Bethlehem went away, those who remained were taken by the Christs who ministered unto them up to the lower Spiritual Heavens where they helped them to partake of the life there, to drink in from the magnetic streams flowing through these Heavens from the Divine, and to prepare themselves for the unfoldment unto them of the Divine Love and the Divine Wisdom as made manifest upon these Heavens. The Houses who had such help given unto them were those of Benjamin, who was on the ninth circle of the second plane counting from without; the half of Manasseh, who was on the eighth circle of the same plane; the other half of Manasseh who was on the other side of Jordan because they had not then received the baptism of the Spirit; and the little House of Zebulun who had almost risen to receive the baptism. These were all who were saved unto Judah, the Planet Soul. These Souls were all who had sufficient spiritual magnetism to resist the downward and outward attraction of the new conditions set up upon the outer planes of the Planet so that the Planet-Soul lost, in addition to the whole of the second generation of her children, nearly the whole of the first generation.

But the full extent of the calamity is not only beyond all conception of the mind, but beyond even the strength of the Soul to bear in vision, what it meant when the second generation was lost cannot be conceived by any one unless the Soul had risen on to the Kingdom of the Divine so that it could behold from that Kingdom all that had taken place, and the nature of it, and the awful issues proceeding from the new and strange and evil conditions. No one but a Soul who had been an inhabitant of the Celestial Heavens could possibly conceive of the unspeakable changes wrought by the new strange conditions which turned a beautiful Spiritual System which had the power

to receive and reflect the Divine Glory as it passed through the Celestial Heavens and rested upon its planes, into a world with all its Celestial magnetism with-drawn because it had no longer the power to attract the Divine magnetic light nor to receive the Divine magnetic currents which flowed from the Divine Kingdom, so that its planes became both fixed and dark through the terrible change wrought in the Spiritual and Celestial Substances of which they were composed. None but a Soul who had beheld such a wonderful sight as this System of Jerusalem was upon the Celestial Heavens, could imagine what had befallen it to so change its whole nature, its form, its life, and the forms of life generated upon its planes. None but a Celestial Soul could understand the nature and extent of the calamity which overtook it when its wonderful power to reflect the Divine Glory gave place to spiritual impotence and dense darkness.

J. TODD FERRIER.

THOSE WHO KNOW THE DIVINE LOVE.

O Ever Blessed One, whose Glory filleth the whole Heavens of His dwelling, and whose Love reacheth out unto the uttermost parts, Thy Children who know Thee rejoice in Thee, and bless Thy thrice Holy Name. They seek Thee in the Sanctuary where Thy Holy Presence is, that they may worship at Thine Altar which is overlaid with the gold of a pure devotion generated within them by Thy Love, and offer thereon the Sacrifice of the pure oblation of life in consecrated service unto Thee.

Help us to know Thee in this way; to behold Thee within the Sanctuary where Thy Presence abideth and Thy Glory is made manifest, where the Life-stream of Thy gracious Love floweth and the Bread of Life is broken unto the Soul; to be of those who know Thy Will and the service of life unto which Thy Holy Love constrains.

Amen and Amen.

ANSWERS TO CORRESPONDENTS.

P. L. *What is the Cosmic Consciousness?*—The term Cosmic Consciousness is not a fortunate one. It has been used to express a great truth which relates to the Soul when it has reached the state of Regeneration and is able to enter into the Vision adumbrated upon the Mind of the past lives it has lived.

To arrive at that state means that in its life the Soul has passed through the Estate known as Jesus, and entered upon the Estate known as Spiritual Christhood, when the consciousness of the Divine is so great within the Soul that it is like a lamp lit from Him, whose light is ever burning, so that it looks out from the plane or Kingdom of the Soul upon the whole history of the Soul upon the world, and beholds all the way it has come.

The Consciousness is that of the Soul itself, and is not Planetary. It is entirely Spiritual, and could not take place as Cosmic. For the term Cosmic is material in its significance, and relates to this system as a material sphere. And, were it possible for any such consciousness to exist, as it implies, it would be the Universal Consciousness of Matter made manifest through a human Mind. And, were that possible, then even Matter would become like the Soul in its Attributes, and, through the mere brain mind, become Divine.

What is implied by the term in its real meaning, is one thing ; but that which is meant is quite another. There are various planes of Consciousness. There is the physical which relates only to material things, and cannot rise above them in its Vision. There is Mind-Consciousness which can take in the Vision both of its own plane and that of the physical : that is the Intellect. Then there is the Soul-Consciousness whose nature is wholly Spiritual, and whose Vision is concerned entirely with Spiritual things, though it may likewise see upon the two other planes, the mind and the physical, such of the history as has been written upon them. And beyond these there is that same Consciousness which was in the Christ, and in Him alone upon the planes of this system since it went down into Spiritual Darkness—viz., the Consciousness of Celestial Christhood in which the whole history of this system was seen by Him, and the whole of the Divine Kingdom open to Him. That Consciousness is only known when the Soul has reached unto the Celestial Kingdom and become "a Son of the Divine" (one who knows the Divine). It may be termed The Divine Realisation.

That many of the Christ-Souls who once knew that Consciousness have had most wonderful realisations whilst even functioning through bodies and minds not fully Redeemed, is itself the testimony to the Great Reality ; and it is the glorious prophecy of what will yet be theirs when they again take unto themselves the Estate of Spiritual Christhood through the Redeemed Life.

THE EDITOR.



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ABRAHAM, ISAAC AND JACOB.

The God of Abraham bless thee !

The God of Isaac restore thee !

The God of Jacob be thy shield !

*The God of Abraham will give unto thee the land for
thine Inheritance which lieth towards the river whose waters
flow out towards the East from the Sanctuary of the Divine
Love and Divine Wisdom :*

It is the land of the Holy Spirit.

*The God of Isaac give unto thee for an Inheritance the
land which thine eyes behold :*

It is the land of the Divine Love and the Divine Wisdom.

*The God of Jacob give unto thee for an Inheritance the
land which lieth towards Beulah :*

*It is the land where the true Israelite dwelleth, the land
of the Christhood, the true home of the Soul.*

THE PASSOVER OF THE PLANET.

THE hour has arrived when the full meaning of the Passover of the Planet may be explained.

That Passover has been accepted by Occult Science as a yearly passing of the Planet in its orbit through the Sign of Aries upon the Celestial Heavens.

It has been accepted by the Christian Churches in all ages as the passing of man from a state of innocence which they have mistaken for perfection of life, into one of evil.

It has been accepted by Physical Science as the passing of the Planet from a state known by them as incandescency, which they vainly imagine to be an imperfect state of matter, into one in which all the incandescent elements condensed, contracted, solidified, and fashioned the Earth as now constituted.

But neither of these views account for the past history of the Planet. They do not take the Planet as a Spiritual System into account. They make all its history date from the appearing of Man (like the way the Churches view it); or its consolidation into fixed and even adamant states (like the view of Physical Science); or make its descent into its present state the descent of the Logos for the purpose of generating Souls, and making them perform their evolution through the Animal Kingdom (as Occult Science views it). *They give the Planet no Spiritual history, but only one of matter. They give the Soul no Spiritual History*, till it appears in the form of Man upon the Earth as now constituted. For the Churches make the Soul begin with Man when He was said to have been fashioned from the dust; and even now as he is born into life as a physical being. Physical Science makes no account of man as other than a physical being: and Occult Science knows nothing of the Spiritual heritage which the Soul had acquired prior to the time when the generating of physical forms began.

The Passover of the Planet was its passing over from the Kingdom of the Divine Love and Divine Wisdom,

through its Mind changing its Estate and fashioning the permanent phenomena upon its planes through changing the nature of their substances from being Spiritual and Celestial Elements full of magnetic forces to attract and respond to the currents of magnetism which flowed from the Divine Kingdom or Ecliptic, to be substances from which the Spiritual and Celestial magnetic power had been withdrawn, so that they failed to attract the Divine magnetic rays or to respond to the Divine magnetism. The Planet passed over from the Estate of the Kingdom of the Divine to an Estate which is indescribable, so tragic has it been. It passed over from being a Celestial being appointed to generate Souls upon its beautiful planes who would become members of the Heavenly Father's Household in the Heavens, to become a fixed, material sphere, with all its wonderful generating power turned into a mere office in which forms of the most unspiritual nature were generated. It passed over from being a Spiritual House wherein Souls were born and nourished for the Divine, to be a House of mere animal forms into which its own children finally entered and were almost destroyed, through which they filled its planes with every kind of ravenous beast of prey, and wrought the most unspeakable evils whose effects are still with the Human Race to-day.

J. TODD FERRIER.

THE MESSAGE OF GREAT HOPE.

Comfort ye! Comfort ye my people, saith the Lord. Speak ye the word of comfort unto Jerusalem. Say unto her that her mistake is being healed, and that she shall again enjoy the double portion when she is again restored unto her former glory. Her children shall behold the Glory of the Lord breaking forth upon her in the making straight of every crooked path, the smoothing by love of every rough place, the lifting up of every way which is sunk low until the Hills of the Lord are made clear.

THE PASSOVER OF THE SOUL.

THE Passing over from the Divine Kingdom of the Planet was also the Passover of the Soul. The Planet-Soul went away into the land of bondage, oppression and darkness. She went down into Egypt to be oppressed through the new conditions of the Planet, to be encompassed by powers whose ways were not from the Divine, and so to be held fast in a bondage too terribly sad and sorrowful for the Planet-Soul, to find any adequate expression in human language. She went away from being a member of the Heavenly Hierarchy known as the glorious System of Sol, to become a bond-slave to the evil which had overtaken the Mind of the Planet. She went down from the Divine Kingdom into the land of Goshen where no light broke upon her from the Divine because the Divine Love could not penetrate the terrible walls of adamant which the oppressor built around her, and where she mourned as one who could not be comforted. She went down into the like state as the Planet as regards all her experiences, though she never desired any of them. For she was not in any way changed in her beautiful purposes and yearnings, but always longed after the Divine realisations, and the fulfilment of the Divine purposes. She was not, therefore, in any way changed in nature, though the conditions amid which she was environed were all changed. And had it not been for the terrible conduct which these conditions produced in her children, and, through them, upon her magnetic plane, she would have recovered herself long ages ago. She would have passed over again from the land of Egypt into the land of Beulah; from the thralldom of the mistaken Mind and the oppression of the armies or hosts of Pharoah, into the light of the Divine Glory and the liberty of all who know and serve the Divine Love and Wisdom. She would have passed upwards to again function upon the Divine Kingdom and perform her circuit upon the Ecliptic. Her apparel would once more have been glorious; her planes once more the scenes of pure desire and beautiful Child-Soul-

life; her homes thresholds of tender love; her palaces the abiding places of everything pure and good and beautiful for the culture of the Child-Soul; her terraces veritable gardens full of the most exquisite spiritual flowers whose forms and colours spoke of the Divine Love and Wisdom; and her Sanctuaries the dwelling-places of the Most High.

J. TODD FERRIER.

THE PASSOVER OF ISRAEL.

THE Passover said to have been instituted by Moses and celebrated by the Children of Israel, was antedated by the occult writers when they placed it prior to the crossing of the Red Sea. It was likewise perverted in all its details, and in the nature of it. It was turned entirely inside out and reversed in the meaning which it had for the House of Israel. It was brought down upon the outermost planes from the Kingdom of the Divine, and changed from having Celestial meanings to only signify material things. It was applied to the mere outward history of the Jews, whereas it related to the Christ-Souls or House of Israel or the Cross; and the phenomena which attended its celebration were all changed from having relation to the Soul in its sad history in passing over from the Divine Kingdom into the darkness and bondage of Egypt and Goshen, to turn every home into an abattoir where a living creature had to lay down its life, and a veritable shambles where its blood would be exposed upon the lintels and doorposts in order that the Angel of the Lord might know that within such a house true Israelites dwelt. They changed Divine things into the most terrible non-spiritual deeds when they took the symbol of the Divine Love upon the Divine Kingdom and put an animal in its stead.

The Passover of Israel was indeed celebrated in the land of Goshen when all the Children of Israel were in bondage to the awful conditions by which they found themselves environed when they made the mistake of

assuming minds born of the elements which they found in Egypt or the Planet's changed planes. It was celebrated by the slaying of the Lamb within them—the loss unto them of their Divine Heritage. It was celebrated in the night of the most unspeakable darkness, when the light which had burned within them so clearly, and which had made known unto them the Divine Will, went out as the Destroyer passed over them. For the Destroying Angel was not the Angel of the Lord, but the Angel of Hades or *Spiritual Death*.

J. TODD FERRIER.

THE PASSOVER OF THE CHRIST.

THE Passover of the Christ-Soul may now be explained. It was the passing away of the manifestation of the Divine Love as interpreted through the Christhood of the Christ-Soul who functioned through Jesus. For when the Christhood was manifested through Jesus, it was manifested through the Divine Light which shone through Him as He unfolded the Divine Love and the Divine Wisdom. And when the Christhood passed away, the Christ-Soul lost the Light from the Divine which had ever burned within the Sanctuary of the Soul. He passed away from the Estate of Celestial Christhood into such darkness as overtook both the Planet-Soul and the Christs of the Kingdom, and passed down into states representing those into which the Christs of the Kingdom of the Divine had been drawn, and even the more terrible states into which the children of the Planet-Soul, and the Planet as a Spiritual System, had descended. It was the passing away of the Divine Love in a manifestation such as the Christhood in Jesus gave to the Soul, though the Vision given should not have passed away, and would not have passed away, had not the Vision been obscured through the misrepresentation of the nature, life, and meaning of the Estate as given in the various Records which claimed to

be a faithful presentation. And it was the passing away of the Celestial Christhood through the withdrawal to the Celestial Heavens of the Holy Being who overshadowed the Christ-Soul. And then it was the passing over from the Spiritual Heavens whereon He functioned during the manifestation of the Christhood of the Christ-Soul, when He was withdrawn from the human form known now as Jesus, to function upon the Astral Kingdom by means of the bodies full of all the feelings and desires which characterise that Kingdom.

The Passover which He was said to have celebrated with His disciples in the City of Jerusalem when the Pascal Lamb was said to lay down its life for the celebration, will now have a new and beautiful, though tragically pathetic, meaning.

J. TODD FERRIER.

A PSALM OF HOPE.

In Judah was God known : His Praise was great in Israel.

His Peace was within the Sanctuary, even in Salem where His Holy Presence abode.

In Zion was His Tabernacle established when her Children dwelt there in holiness before Him.

In Jerusalem was the Lord served when all her children were unfallen, and her Priests were clothed in righteousness.

But they were all broken by the bow and the shafts of the enemy, and taken away into the land where the Lord was unknown, and where His holy ways were scornfully rejected.

But the set time for Zion is come when her Tabernacle should be restored. Israel shall be made to rejoice in Him, and Judah once more be glad.

THE NEW INTERPRETATION

XCIX.

THE EVOLUTION OF THE SOUL.

WHEN the three Houses which had been saved from the general wreckage through the loving ministry of the Christs who were known unto these Houses as the Children of Zion, had almost accomplished their evolution upon the Human Kingdom so that they could have taken unto themselves the Angelic form and passed up into the higher Spiritual Heavens to learn there concerning the Divine Wisdom as made manifest upon the Celestial Heavens, a great misfortune befell them. The Houses of Manasseh and Zebulun became influenced by the false magnetic plane of the Planet, so that they were gradually drawn away from their beautiful spiritual life and experiences to go down through the false magnetic plane to the circle known as the Gilgal where the new conditions had fashioned a belt of fluids from the perverted substances of the changed outermost ring. They went away from the House of Benjamin during the absence of the Christs who ministered unto them, unconscious of the mistake they were making through the deception practised upon them by the false magnetic plane. They went away from the House of Benjamin to look at the wonderful phenomena which they had beheld manifested upon the magnetic plane. For the latter had intercepted messages sent unto all of the Houses from the Divine Love during the absence of the Christs, and so perverted them that the meaning was hidden, and the message as one from the Divine Love turned into mere phenomena upon the Planet's false magnetic plane.

This new calamity issued in disasters even more terrible than those which had overtaken the Planet and the other children; for the Souls of the Houses of Manasseh and Zebulun were drawn down until they also reached the land of the Danites. The House of Benjamin sought for them in vain as far as the Gilgal when they found that they also were being influenced to descend further to search for their brethren; and, though

not knowing the nature of the influence, they decided to return to The Bethlehem there to await the return of the Christs. But when they essayed to do so they found how great the attraction from the magnetic plane was, and how difficult it was to resist it after ascending through the Gilgal, that they decided to make their home at the Gilgal feeling assured that the Christs would seek them out there when they returned and found them not at The Bethlehem.

When the Christs returned from their ascension to the Spiritual Heavens whither they had gone to serve the Divine, and found all the Houses gone, they knew not what to do for very sorrow, so certain were they that all of them had been drawn down into the destroyed planes even as the other Houses. They therefore rose upon the Spiritual Heavens as far as the House of the Lord (Bethel) where they made request what they should do. They then returned to The Bethlehem and went down to Gilgal where they found the House of Benjamin who informed them of all that had taken place. Then they returned unto The Bethlehem taking the House of Benjamin with them, and there nourished them for a season; and then again went up to Bethel to inquire what they should do.

Whilst they were absent the Souls of the House of Benjamin were again attracted by the magnetic plane to leave The Bethlehem. They grew weaker in their power to resist when the presence of the Christs was withdrawn, for they missed the influence of their loving ministry. Down to the Gilgal were they drawn by the false influences of the magnetic plane ere the return of the Christs from Bethel; and when these latter found them, they were so greatly changed that they had but little desire to return unto The Bethlehem. And the Christs then decided it would be better to remain with them at Gilgal and teach them how to overcome the evil influences of the false magnetic plane, and to seek out the two Houses who had gone down further into the evil conditions. And when it was known unto the House of

Benjamin what the Christ-Souls purposed to do, they made request that they should accompany them in their search.

It was the beginning of a new epoch for the whole Heavens as well as for this sad Planet-Soul. It was the beginning of the arising of the whole of the Animal Kingdom as now known to Physical Science. For the House of Benjamin were unable to resist the downward attraction, and so passed down through Shechem even until they likewise reached the land of the Danites. And the House of the Cross or Christs went down after them to try and save them. They followed them through Shechem even unto Dan, when they entered the forms of the first Saurians thinking thus to reach unto them, but only found a most cruel bondage which not only changed them, but which brought about the pausing of the Planet in its revolution through the fearful anguish of these Souls. Then was it that the Sun seemed to stand still and the Moon to move backward, and the Red Sea to be divided as the whole magnetic plane was rent, and the Children of the Cross (Israel) delivered from the fearful conditions of Egypt, the bondage of Pharoah and the darkness of Goshen, through the Divine Love as interpreted by Moses the servant of the Lord. For it was the Divine Love in them which the Christ-Soul known as The Sign of the Cross or Ioseph had interpreted unto them in its beautiful purity and goodness and fulness upon the Celestial Heavens whose power had wrought such a change through the very intensity of their awful anguish as to make the whole magnetic plane lose its power to retain them in such bondage; for as it approached the plane of the Ecliptic or Divine Kingdom it was commanded to let the Children of the Cross go. And the Planet paused in its course as the Ecliptic was reached, its magnetic plane was rent, its circle of fluids were divided, and the Children of the Cross passed upwards; for the whole of the Saurians were destroyed and all who had functioned through them were released from their bondage to the forms, though the Souls of

the various Houses of the Planet were still unable to rise up beyond the Gilgal or circle of fluids, and some not further than Shechem where the fluidic or Astral forms were.

J. TODD FERRIER.

THE LORD OF HOSTS.

(A PSALM OF CONFIDENCE.)

The Lord of Hosts is with us.

He is our defence upon our right hand, and our guardian upon our left hand.

The Lord Himself is our keeper.

He slumbereth not nor sleepeth. Though the Earth in her courses changeth, and all her foundations are removed, He is the same even from everlasting to everlasting.

The Lord Himself shall send us help from Mount Zion from out His Holy Sanctuary. He shall find again His Children and deliver them from their hardships, and the darkness of the grave whither they went down in the day when all the fountains of the Heavens were dried up and they rained ice upon the Earth.

The Lord Himself will be our rearward and our vanguard : He will be unto us in the night when the darkness lieth upon the Earth, our Pillar whose fire is as light to guide our feet ; and in the day time our Cloud whose overshadowing is as His own Presence to protect us.

The Lord of Hosts is with us : the God of Jacob is our refuge.

THE NEW INTERPRETATION.

C.

THE EVOLUTION OF THE SOUL.

THE new epoch which began with the deliverance of the Christs from the Saurians and the changing of the magnetic conditions of the Planet through the rending of the magnetic plane, might have led to the ultimate redemption of the System in that epoch, had not the children of the Planet lived over again upon the magnetic plane the terrible lives pursued by the Saurians. For when the plane was rent and the Christ-Souls arose in response to the magnetic attraction from the Divine Kingdom, the Planet-Soul received from that Kingdom such an increase of Celestial power through the inrush of the magnetic currents that she was able to exercise control over those planes which had not yet become fixed, and to set them in motion in such ways as to prevent them from becoming fixed, and so as to generate new magnetic currents by which the fixed planes might be reduced and again made responsive. And had the Planet-Soul not been prevented by the conduct of her own children, she would have accomplished her own redemption. She would have been able to reduce the outer planes through the magnetic influences of one plane acting upon another as they moved in opposite directions. She would have been able, within the period which that new epoch covered, to have brought back into true equilibrium those planes which first went wrong after her mistake in moving away from the Divine Kingdom; and through gaining once more her true equilibrium, she would soon have regained the plane or line of the Ecliptic or Divine Kingdom.

Had she done so, she would then never have known such an awful history as became hers through the ways of her children; the Heavens would not have had to be "shut up for three and a half long years" because of the fearful conditions upon her outer planes; the Christs of the Divine Kingdom would not have written such a tragic

history within her Gates; the beautiful Christhood Order of the Celestial Heavens of the System of Sol would never have been lost amid the wreckage; the Animal Kingdom as known to Science and Man, would never have come into existence with its ravaging nature and destroying propensities; the Vegetable Kingdom as known to Science and the physical senses, would have had no place on the fixed planes in such a mutilated state, but would have occupied its own place as the objective Kingdom upon the Spiritual Heavens whose wonderful forms and colours were the expositions upon the outermost Kingdom, of the thoughts of the Divine Love and the Divine Wisdom; the Human Kingdom would never have become a mere kingdom of matter, a life sought after and expounded through mere physical forms, unresponsive to the truest spiritual feelings, desires, and purposes; the Human Kingdom would never have become what it is to-day, namely, the venue for every imaginable kind of warfare—warfare between Nations and peoples, warfare between all of them and the Animal Kingdom; and the unspeakable anguish of the terrible Sin-offering would never have been required, because there would have been no evil images to blot out from the magnetic plane.

But all these things happened because the Planet-Soul was unable to accomplish her redemption on account of the way in which her children acted during their long dwelling upon the magnetic and fluidic planes. For they were there for many long ages, during which they wrote upon that plane, the history of the lives of the first Saurians, showing what these terrible forms were by nature and life. They wrote the history of the Saurians through repeating the life these fearful forms lived, and thus so impressed them upon the magnetic plane that the second Saurians took not only forms like the first Saurians but likewise their ways.

* * * *

The new epoch which began with the destruction of the Saurians, the deliverance of the Christ-Souls,

and the permitting of the whole of the Souls of the three Houses of Benjamin, Manasseh and Zebulun to ascend unto the Gilgal, and those who had first gone down, to rise as far as Shechem (the fluidic minds); and which should have resulted in the ultimate Redemption of the whole of the Children of the Planet-Soul and of the Planet itself, ended in the destruction of the Planet's Atmosphere, and the Deluge, when the entire Planet was encompassed with water. It was an epoch crowded with disasters to the Planet, her children, and the Children of the House of the Christs. It was an epoch which began full of great hope that all might yet be well with the system, but which ended in the darkest night of the Soul. It began with the renewed magnetic energies given to the Planet-Soul from the Divine Kingdom, and it ended in the utter impoverishment of all its magnetic forces through the awful conditions generated by the conduct of the Planet's children.

The new epoch which should have seen the redemption of the entire system of Jerusalem (or this world as a Spiritual System), was one in which the disasters not only deepened for this Planet, but which saw the disasters happen which befell the beautiful Luna, the even more beautiful system of Venus, the little systems which were lying between this world and Jupiter, the wonderful system of Saturn, and, through her, the systems of Uranus and Neptune. It witnessed the destruction of the magnetic plane of this world, the loss to the Moon of hers, the serious disturbance of that of Venus, the destruction of that of the little systems now known as the Minor Planets which then moved more nearly to the orbit of Jupiter, and the almost total destruction of the once truly beautiful little system of Mars. It thus turned the whole of the marvellously wonderful System of Sol, into one whose worlds were all dark.

Truly it was an epoch whose dark shadows still lie athwart the Heavens.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CI.

THE EVOLUTION OF THE SOUL.

WHEN the Planet-Soul became so fully replenished with spiritual magnetism from the Divine Kingdom through the inrushing of the magnetic currents through the rent magnetic plane, and the new conditions set up within the plane as the outcome of the new magnetism filled her with great hope of recovering her once beautiful system from the terrible disasters which had overtaken it, she began to exercise magnetic influence upon the inner planes to make them move also, but each one in the opposite direction to the other, so as to generate strong currents of magnetism by which she hoped to gradually bring them all into the state when they would again respond to the Divine magnetic attraction when once the outer fixed planes had likewise been reduced by means of the strong magnetism generated through the motion of the responsive planes. She thus hoped to accomplish her own redemption from bondage, and all the children who were within her Gates.

The new magnetic conditions generated as the result of the motion of the inner planes would, have accomplished all that the Planet-Soul hoped, and made the new epoch one of true redemption for Jerusalem and glad deliverance for Judah and her children, and given unto the whole of the Celestial Heavens cause for rejoicing, but for the way which those Souls took who had not risen beyond the circle of fluidic forms known as Shechem and the Shechemites. They went down again unto the fixed planes where they generated forms like those out of which they had been driven when the Planet paused and the magnetic plane was rent: they took the Saurian form on the fluidic plane, lived the life of the Saurians over again, gradually assumed a more concrete form, and ultimately became the second Saurians; whilst those Souls (the Houses of Benjamin,

Manasseh and Zebulun) who had reached up as far as the Gilgal or magnetic circle, remained there for some ages until they were drawn down into the circle of fluidic forms and then down to the fixed planes and into the second Saurians. And it was the yearning of the Souls of these Houses for a life which was higher, which led to the physical evolution of the orders a little above the Saurians, known unto modern Science as those of the flying Lizards and Serpents. For their endeavours to rise up out of the awful life of sensuality lived by the second Saurians, from the mud-banks of polluted rivers and the shores washed by stagnant waters where no magnetic currents flowed, developed in them the wings as an extension of the limbs, and enabled them at last to rise from the ground. And when this new experience came to them they grew more and more restive in their nature, sought to rise further from the fixed planes, contended with those who appeared to obstruct their flight, until they became quite warlike in their ways and fought each other upon the magnetic plane as they flew through it, till that plane reverberated with their terrible conflicts, and was so changed in its magnetic nature that it refused to respond to the magnetic attraction of the Divine Kingdom, and so became dark. For it had not the power to attract unto itself the magnetic rays of the Sun. And so it lost all the magnetism which was given to it from the Sun's photosphere.

This new calamity was far-reaching in its effects. It deprived the Planet of the necessary magnetic power to keep the outer planes in equilibrium and prevented the reduction of those that were fixed to a state of responsiveness. It prevented the Planet-Soul from accomplishing the reduction of the inner rings of the outer planes, because it deprived her of the necessary power through the loss of those magnetic rays which were able to penetrate the dense fixed rings and reach even unto the innermost rings and to so act upon them as to aid the Planet-Soul to redeem them back to their original state. Nay, it threw the Redemption

of the Planet into the balance, with the probability of its utter loss far outweighing its likelihood, so terrible were the conditions. So grave was the state of poor Judah, her children, and their beautiful city of Jerusalem, that only what would be considered a miracle could possibly save them from utter ruin. And that did take place which Physical Science has vainly guessed at, which Philosophy may repudiate and the Ecclesiastical Religions scorn to receive, though Occult Science has spoken of it, but in terms which do not express the profound meanings lying behind that which actually happened. It has been said by Physical Science that the Moon was once an inhabited world; that there was a time when it moved more nearly to the line of the Ecliptic; that it companioned the Earth; that for some reason it lost its atmosphere and magnetic plane; that great physical convulsions have shaken it; and that its surface is marked by the most intense volcanic activities. It has been affirmed by Occult Science that the Moon was the companion of this Earth; that at one time she was nearer this world, but for some reason moved away; that she is once more moving towards the Earth; and that she had children of her own whom she lost upon this world untold ages ago. But why these things are so, and how they happened, or for what end, both Physical Science in its department, and Occult Science in its, are unable to inform us. That which they surmise and affirm is only too sadly true. Poor Luna was once a most beautiful object in the Celestial Heavens. Her Estate was like that of Mercury, and her Glory that of a Star. Her planes were like those of Jerusalem, but her children like those of Venus. Her motions were like those of Mercury, and her movements within the planes like those of the Sun. Her nature was like that of Judah in her unfallen state, and her service like the Divine. Of her riches in Celestial Glory she gave unto Judah to redeem her from the hand which oppressed her.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CII.

THE EVOLUTION OF THE SOUL.

WHEN the Planet was overwhelmed in the darkness occasioned through the loss of all her magnetic power to attract the magnetic rays flowing from the Ecliptic or Kingdom of the Divine, the entire atmosphere became changed in its nature and gradually descended in vapours which grew more and more dense as they approached the fixed planes, until they condensed in the form of water and covered the whole of the outer fixed planes. All life upon these planes was destroyed. The second Saurians and all the flying Lizards and Serpents, and the Mammoths (or Nephilim) which had been generated as the outcome of the intensified magnetic currents, were overwhelmed by the suddenness with which the condensation took place. All the Souls who were attached to them were not simply driven out to find a home in the magnetic plane as happened unto them in the rending of the magnetic plane; they were simply carried down with them into a state of spiritual quiescence, because the magnetic plane was destroyed so that they had no longer any home to dwell in, and no magnetism from the Divine Love could reach unto them. *It was the sleep of the Soul. It was also the sleep of the Gods of which Greek mythology spoke.* Pan was as if dead. The world slumbered as if it would never awake. Poor Judah was a captive in the land of the outer darkness, and Jerusalem lay asleep in spiritual death.

And the Christ-Souls had gone down with her. They had once more returned to minister unto all her children. They had found the House of Benjamin at Gilgal where they counselled them to remain whilst they sought out the Houses of Manasseh and Zebulun. They had descended as far as Shechem or the circle of fluidic forms, when they found them within these forms. And when they returned to Gilgal sad and sorrowful at their discovery, they found no House of Benjamin because they also had been unable to resist the downward

attraction. So they returned to Shechem thinking to find them ere they also were betrayed into the fluidic forms. But on reaching Shechem they found them not, so rapid had been their descent from the Gi'gal into the Saurians. And it was then that they took the steps which ultimately led them to become permanent denizens of this system. For though what they did was voluntary in its action and beautiful in its motives and even Divine in its purpose, yet it was a false move on their part which had disastrous results for them, and which filled the Heavens of the Divine Love with unspeakable grief. It cost them the loss of all their Celestial Light through all the long ages which passed between their descent into the fluidic minds and thence into the second Saurians, and their rescue from the Animal Kingdom (which they largely helped to generate as they sought again to reach the Human Kingdom through the form most suitable for the Soul), and restoration unto the true Human Soul Estate when they were dwellers in Ancient Armenia, through the ministry of Him who was known in later days as Moses, but who was the Angel of the Lord, the Adonai Himself, who spake unto them as they were able to receive His message from Mount Sinai and Mount Horeb, where they were again taught the Sacred Law of the Divine Love, and beheld the Vision of the Lord upon the Spiritual Heavens.

When the Christ-Souls entered the fluidic minds in the great hope of being able to find the three Houses of Benjamin, Manasseh, and Zebulun, they little dreamt what they were doing or they would never have permitted their great love and devotion to lead them to make such a mistake in their ministry. They were so dominated by love for these Souls that they thought little for themselves. Though they had once been betrayed into the awful bondage of the first forms of the Saurians, yet were they so guileless in their Spirit that they never suspected the minds at Shechem of being evil in nature. So much were they children of love that they never distrusted the

purposes of even any of the children of this world in the days of their most evil lives. For though evil became associated with them in their unspeakably sad history, yet were they ever trustful, believing in the inherent goodness of every Soul. And it was through this wonderful Divine Love in them that they continued to be the teachers, helpers, and redeemers of the children of this world after they had reached the Human Kingdom on the outer planes, notwithstanding that so many of the children of this world had from time to time been their oppressors both in the Animal and Human Kingdoms.

J. TODD FERRIER.

THE BLESSING OF THE LORD.

(A PSALM OF LIFE.)

The Blessing of the Lord be upon thee !

The Blessing of the Lord is unto all who seek Him with a pure heart and an humble spirit.

The Blessing of the Lord is unto all who fear Him, whose reverence is full of the awe of holiness.

The Blessing of the Lord is with all those who worship Him within the Sanctuary in truth and uprightness of heart.

The Blessing of the Lord is upon those who are ever seeking unto Him ; who, out of a full heart, mourn before Him because of the impoverishment of their Souls ; and who cry out for the refreshing of His Holy Love, and the joy of His Holy Presence.

The Blessing of the Lord is with those who are even now bowed down in sorrow because of their weaknesses ; who sorrow over their failures in the day when the enemy layeth them low ; who weepeth for very grief that they have failed to keep perfectly His Holy Law of Love and His Sacred Testimony which He maketh known unto His Children.

THE NEW INTERPRETATION.

CIII.

THE EVOLUTION OF THE SOUL.

WHEN the Christ-Souls found themselves within the fluidic forms, they were disappointed not to be able to find the House of Benjamin; so they concluded that they must have been drawn down into the forms of the second Saurians upon the fixed plane. They therefore went down to seek them out. But when they found the Saurians, they could see nothing of the Souls of the House of Benjamin, though they most carefully searched for them. But they found the other two Houses, Manasseh and Zebulun. They found them through the strange development which they beheld in the limbs; for they soon recognised that the new departure was an effort of the Soul to rise out of the low conditions of the Saurians and reach the atmosphere. So they abode with them for a time, thinking to help them at last to throw off the outward form altogether.

Whilst they were aiding Manasseh and Zebulun, Benjamin had sought out a new home. They had grown restless under the yoke of the captivity in which they found themselves within the Saurians and had taken up the forms fashioned by some of the minds who had first gone down from The Bethlehem and who had become so changed in nature that they had lost the spiritual elements which constitute the Soul. Through these minds were the whole of the Serpent tribes generated. And into the forms of the great Serpents did the Souls of the House of Benjamin enter in the hope that they would find more responsiveness from the forms. And the restless desires of their Souls for a life they could not find, was the cause of the remarkable rapidity of the movements of the enormous Serpents which were contemporaneous with the second Saurians. And the desire on the part of the Soul to rise out of the low life which the Serpents lived, was the primary cause for the development of limbs like those of the Lizard, and then of wings. And so the great mystery

of flying Lizards and flying Serpents may be understood. The mysterious reason for the strange and remarkable departure may be now known.

When the Christ-Souls could not find the Souls of the House of Benjamin, after having waited for a brief season with those of the Houses of Manasseh and Zebulun to aid them in their noble endeavour to rise out of the fearfully low life of the Saurians, they then sought for them amongst the lower reptiles. But they were unable to find any trace of them until they were attracted by the strange manner and conduct of some of the great Serpents in their apparent endeavour to leave the ground. They beheld the strange phenomenon so frequently that they began to conclude that the action must be the result of the Soul in its efforts to leave the bondage in which it found itself within the lowest of forms. And when the Souls of the House of Benjamin were partially set free through the decay of the outer form, they approached unto them and discovered their long-lost beloved ones. But they themselves also were so changed through their dwelling within the fluidic minds, that the Souls who had been unto them like younger members of the same household, did not know them, but took them to be only members of their own order, and so would not listen to their counsel not to seek any more physical forms, but to make their home with them on the magnetic plane. But not knowing them to be the Heavenly Teachers, they would not hearken to their wise counsel, but again took the forms and developed them into flying Serpents.

When they had accomplished the evolution of the forms so that they could leave the ground, then began the awful time upon the magnetic plane which brought about the disaster of the Deluge. Though there was no evil in the Souls of the House of Benjamin, the forms they had taken were full of evil. And though the Souls of the Houses of Manasseh and Zebulun were quite free from wickedness in desire, yet the forms of the second Saurians were even more terrible than

the first. They were all that the very worst of the Alligators have been said to be in cunning and deceit. And so when these Houses met in conflict upon the magnetic plane in the great forms through which they functioned, they little knew what they were doing to each other and to the Mother Planet-Soul who had generated and sustained them before she went out from the Divine Presence through leaving the Ecliptic or Divine Kingdom.

When these conflicts had been continued for some ages the Souls of the House of Benjamin were almost destroyed through the hate engendered in the minds of the forms as the conflicts went on without apparent cessation; and those of the Houses of Manasseh and Zebulun were also so changed through the deceit and cunning of the minds of the Saurians, that they nearly lost the power to return to a life of uprightness or spiritual equilibrium. And so awful were the consequences of these terrible conflicts unto them, that even though no disaster had overtaken the magnetic plane and the entire Planet been covered with water, to be followed shortly by the great Ice-Age, when, through magnetic impoverishment, all the waters became solidified; yet the wrong done unto the Souls of these three Houses through entering into conflict, would have taken untold ages to undo. And only in these last days is the terrible evil being overcome.

J. TODD FERRIER.

HOW THE SOUL FEELS.

O Love, Infinite and Eternal! Unwearying in Thy solicitude for the Souls of Thy little ones! Unfailing in Thy ministry unto them even when they are least conscious of it! How shall Thy little ones bless Thee for all Thy Goodness made manifest unto them! How shall they speak forth that Love whose greatness rescued them from the power of the destroyer, and whose Gentleness nursed them back again unto life!

They would bless Thee within the Sanctuary.

Amen and Amen.

THE NEW INTERPRETATION.

CIV.

THE EVOLUTION OF THE SOUL.

WHEN the Christ-Souls beheld the terrible conflicts waged between the three Houses of Benjamin, Manasseh and Zebulun, after their various endeavours to rise out of the states into which the low Saurians and the Serpents had taken them, they decided to descend from the fluidic plane and assume forms more like the Soul's true vehicle upon the outer plane. They thought that in this way they might be able to reach unto the three Houses so as to influence them to seek the nobler forms and thus help them to rise in spiritual state. They knew how degraded the Saurian forms were, for they had been captives within the first order of them. And they saw how these forms, though somewhat changed by the evolution of the wings, were still terribly evil, and that their effect upon the Soul had been to bring it even further down into the depths of evil. And they knew how degraded the Serpents were, and how evil and venomous they were, and saw how they had influenced the Souls of the House of Benjamin even though these latter sought to rise out of their captivity and find better spiritual conditions. They therefore knew that to enter these forms would be to seek captivity and loss of spiritual power; so they sought to find other means whereby to carry out their beautiful loving purpose. And it was in the endeavour to realise that purpose that the great Mammoths were generated. They were the Nephilim born from the Sons of God in the sense that they were generated by them upon the fluidic plane. They were the giant forms which stalked the land both on the fluidic plane and the outer plane. Upon the fluidic plane they were the Leviathans which disported themselves in the upper sea; and on the fixed plane they were the Monsters which Physical Science now knows through finding many remains of them where they had been dwelling when overwhelmed, and concerning which

the various Eastern Mythologies have spoken. The Christ-Souls first generated out of magnetic fluids these stupendous forms, and then left them to gradually become more and more fixed in their nature until they had reached the fixed planes, when they entered them with a view to generating less and more adaptable forms from them suitable for the Souls of the three Houses. And thus it was that the Mammoths came into existence without apparent progenitors upon the physical planes. And thus also was it that the whole of the Christ-Souls became involved in the fearful catastrophe of the Deluge and were imprisoned for untold ages, and spiritually slept from sheer impoverishment of the magnetism essential to their Souls, of whom Greek Mythology spoke when the poets wrote of an age when even *the Gods slept*.

J. TODD FERRIER.

A PSALM OF REMEMBRANCE.

When Zion went away into captivity, then were we as those who weep in the night, and who water their pillow with tears of sorrow.

When we were as those who had been forsaken, and whose path took them down even unto the grave wherein all Divine Praise was no more heard, but where only the awful silence found within the tomb, reigned; then were we like those who have gone down into the silence and the darkness where no voice from the Divine Love breathes upon the Soul nor light of His Holy Wisdom shines, until the Lord Himself arose upon Zion and made for her new Heavens wherein His Glory could be seen shining for His Children, so that they might behold His Love, and be able to arise out of the long silence of the tomb and the darkness of the grave, into the Light of His Countenance and the gladness of His Praise.

THE NEW INTERPRETATION.

CV.

THE EVOLUTION OF THE SOUL.

WHEN the Christ-Souls accomplished the generation of what they thought would be more suitable forms, they left the forms and set out to find the Souls of the three Houses. And when they found them still in conflict with each other, they saw what a terrible thing it would be if they passed into the Mammoths, so they decided not to counsel any such change until there was evidence that the evil feelings between them had exhausted themselves. So they returned unto the Mammoths and continued the generating of forms more and more adaptable and responsive, with the result that they had almost reached forms like the original of the Ox when the awful conditions set up by the conflicts on the magnetic plane between the flying Lizards and flying Serpents, both in the fixed forms and the fluidic, so changed the magnetic plane that it suddenly ceased to act. The cessation of its power to receive and distribute the light broken upon it from the photosphere of the Sun plunged all the outer planes into darkness, and the entire Planet into a state in which the inner planes could no longer be controlled by the Planet-Soul, because all the Divine magnetic rays so essential to the Planet-Soul's sustenance and that of all the Christ-Souls, were no longer reaching unto her ; therefore she could not keep the magnetic plane in motion and equilibrium so that those Souls who were upon her planes might find the magnetism necessary to sustain them. And so they were overwhelmed, first through the loss of the essential magnetism for the Soul ; and then for the outer form ; and then through the falling of the plane through condensation into water. And the condensation took place so rapidly that all life was overwhelmed where the various orders were.

It was the Deluge spoken of in the Jewish Scriptures when only Noah and his Household, with two of each living creature, were saved. That was a terrible picture

which the writer of the story in those Scriptures drew. Yet it was not half so terrible as the event which it professed to give an accurate account of, except that in the story in the Scriptures the writer attributed it to the Divine Love, and thus did dishonour to that Love which never has forsaken any of His Children even in their darkest and most evil days. *For the Deluge which overtook the Planet was first Spiritual; and the outward phenomena were only the effects.*

When the mind comes to understand what it was that happened, then the outward phenomena will seem less strange. For it was the fluidic plane generated upon the spiritual magnetic plane which brought about the disaster through absorbing all the spiritual magnetism of that plane, and changing it into mere material magnetism through the vibratory motions set up by the fierce conflicts continued for many long ages between the flying Lizards and flying Serpents. For the action of the minds of these forms made the fluidic plane the battlefield of every evil purpose as they sought to overcome one another, and poured out into the fluidic plane the magnetic evil born from their purposes and feelings and desires, until the fluidic plane became like themselves.

The Deluge was therefore an illustration of what the new order of the mind could do; that is, *a mind generated from substances which had lost all spiritual magnetism.* And in that sense it might be taken as the Macrocosmic representation of what may be done unto the system of the individual Soul by the mind of matter. It is the Macrocosmic history of the Microcosmic experience when the Soul is led into such evil states as the Saurians and Serpents represent, and all the spiritual conditions in which the Soul must be atmosphered in order to truly live, are changed into evil, until it finds itself unable to breathe the atmosphere of the Spiritual Heavens of its own system, and wars against even the very Kingdom unto which by nature it belongs, and so changes the Heavens of its system that it is unable any longer to dwell within them.

Then is the Soul overwhelmed within its own system and lost to all its own beautiful spiritual past, until such time as it awakens through the Divine Love generating for it new conditions.

* * * *

When the Planet was overwhelmed, and all its forms of existence with it, and there was no plane except the fluidic (which now rested upon the fixed planes) unto which the Soul could go to find a home, those who had been functioning in the various orders were compelled to remain with them; for even the fluidic plane had been so changed in its nature that it no longer contained any spiritual magnetism by which the Soul might have been sustained. The waters which fell upon the fixed planes were waters of spiritual death. The whole Planet was a Sea of spiritual death, for there was left no spiritual magnetism in its planes. It was the Dead Sea wherein no life could live, that awful state which the Occult writers applied to the sulphurous lake in the Southern extremity of the land of the Jews. It was "the Sea of Bitterness" which occultly came to be spoken of in relation to the Soul, because of its terrible experience within its waters. It was "the Sea or waters of Marah" whose waters were as poison to those who partook of them, until "the Branch of Healing" was thrown into them, and their poisonous elements were changed through the unfailing Love of the Divine.

The history of the Soul as an active agent upon this Planet was interrupted for very many long ages. For it went down into the "the land of Gomorrah." It went down into that state because even its own very life was suspended, there being no longer any magnetism to keep it active, nor Divine Magnetic currents to nourish it. For not only had the fluidic plane lost all its spiritual magnetism and fallen upon the fixed planes; but when the magnetic plane was so changed in its nature that it suddenly refused to act, so that the outer planes were involved in darkness, and the magnetic rays from the

photosphere of the Sun were no longer able to penetrate to the buried Souls, and the Plane was not kept in equilibrium because the Planet-Soul was bereft of her sustenance necessary to enable her to keep her inner planes in motion, the magnetic plane also fell in a broken mass upon the fluidic and fixed planes.

Therein is to be found the history of the formation of the great chain of magnetic Mountains which physical Science cannot account for, which are not volcanic in their nature, and which differ from those which have been raised as the outcome of seismic forces. And when the magnetic plane fell, the whole Planet was like "the Dead Sea" upon whose outer shores or planes "the City of Gomorrah" reigned—the state of spiritual death, and where "the City of Sodom" was where every kind of evil thing found refuge, and which the Occult writers said the Divine Love destroyed by fire from the Heavens, but which was overwhelmed by its own wickedness through destroying the atmosphere and the magnetic plane. For the descent of "the fire" from the Heavens was the descent of the broken mass of magnetic elements whose nature had become entirely changed. And when that once beautiful plane was brought down, then was the beginning of the great Ice Age when the Planet was encompassed in a covering of Ice. And, when that took place, then was the whole Planet in that spiritual state described by the expression "Beyond Jordan"; for it had gone beyond the boundaries of the operation of the Divine Spirit, since no longer did it live. For it could not any more attract the Divine magnetic rays flowing through the Divine Kingdom—the Ecliptic; and the Divine Love could not reach unto it to impart new life, because it had no power to respond.

J. TODD FERRIER.

THE NEW INTERPRETATION.
CVI.

THE EVOLUTION OF THE SOUL.

THE great Ice Age covered many ages during which the Planet-Soul and all the Souls upon the Planet, slumbered. There was no power left in Judah, nor Soul in the Children of Israel, nor any life within Jerusalem,¹ so desolated was the once Holy City. The City was encompassed with death; it was the burying place of all the Children of Judah, and the grave of the Children of Zion. It was the field of the Shechemites bought by the patriarch Jacob in which he buried Rachel; for the patriarch Jacob was the Spiritual Estate of the Planet prior to its descent from the Divine Kingdom or Ecliptic. And when it moved away from that Estate, it brought upon itself the conditions which culminated so tragically in the loss of Rachel, its own Heavens, and the burying of her in Machpelah. It was also the field which was represented by the occultists who wrote the story of Abraham as purchased by him in which to bury Sarah; for Abraham was the Estate of the Planet-Soul upon the Divine Kingdom, and Sarah was the Estate of the Planet as a Spiritual System through whom Isaac was generated—the Soul.

When the Planet moved away from the Divine Kingdom, Abraham went down into Egypt, Jacob into the land where Esau was chief; for the Planet-Soul went away from the blessing of Mount Moriah, and the Planet from the House or state known as Bethel—the House of the Lord. When the Planet-Soul found what Egypt's King or ruling power had done unto the Planet in polluting its beautiful planes, then did Abraham leave Egypt; for the Divine Estate had to be laid aside until all the planes were once more made pure. And when the Planet went down into the awful conditions which preceded the Deluge, then did Abraham part from Lot who sought the planes of Sodom because he imagined they were richest.

For Lot was the state of the Mind of the Planet when it went away from the Kingdom of the Divine.

The great Ice Age was that age in which it was said that Abraham slept with his fathers, and that Isaac and Jacob were no more. For the Divine Estate could no more be realised until Jacob and Isaac were restored—the Spiritual and Celestial Estates of the Planet-Soul and her System. And when it is said that the Divine Love and Divine Wisdom is the God and Father of the Patriarchs Abraham, Isaac and Jacob we are to understand that He is the Creator and Life and Light of the three Estates which they represent—the Divine, the Celestial, and the Spiritual. And to receive the Blessing of the God and Father of Abraham, Isaac and Jacob is to receive the Blessing of the threefold Estate.

J. TODD FERRIER.

A PSALM OF ASCENSION.

*Who shall ascend unto the Hill of the Lord?
Who shall stand to adore within the Holy Place of
His Sanctuary?*

*He whose hands are made clean in all their ways,
and whose heart is purified; who boweth not down
his Soul unto vain things, nor performeth in falseness
his vows unto the Lord.*

*He shall receive the Blessing of the Lord, even the
righteousness which cometh with Salvation from the
God of Jacob.*

*Lift up your heads O ye gates of the people!
Yea, be ye uplifted even unto the coming in of the
King of Glory!*

*Who is the King of Glory who cometh?
Even the Lord of the Heavenly Hosts.*

ANSWERS TO CORRESPONDENTS.

C. A. E. M. (1). *Is the history of the Jewish Tribes also the history of the Planet-Soul, and, therefore, of each Soul?*—The history of the Jewish Tribes is not the history of the Planet-Soul, but the history of the Children of this World. That history, however, is full of the spiritual history of both the Planet-Soul and the Children of Zion, which will be found spoken of in that history as that of Abraham, Isaac and Jacob, and the Children of Israel. The Occult priesthoods which grew up for the study of the Mysteries, having lost the Spiritual Vision or power to intuitively understand the meaning of the Mysteries, gave unto them personal and material meanings, and applied them to the history of the mixed peoples who made up the Jewish Nation.

(2). *As our body is the envelope of our Soul, is the whole earth the envelope of the Planet-Soul?*—The body is not the envelope of the Soul; it is a form to which the Soul is attached by means of the Mind of the Soul being sphered in a mind of matter (the Astral Mind), which again is the directing organ of the body. The body is not a true part of the system of the Soul; nor is the Astral mind through which the Soul functions. They were the adjuncts to its system through which its terrible history was written in the Animal Kingdom when it descended from its true spiritual state, the effects of which may be everywhere seen even upon what is now known as the Human Kingdom.

Nor is the Earth the envelope of the Planet-Soul. The system known as the Planet related to the various planes upon which the Soul was generated and nourished and instructed. And when these planes lost their power to move up and down as the Planet-Soul required them, and so became fixed in their positions through the magnetic plane failing to act, then they settled down into the fixed conditions in which they are now to be found; and the magnetic plane also was brought down in later ages. "The girdle" with which the Planet-Soul is encompassed, is her own outer spheres in a perverted state, which not only makes her a captive, but which has changed all her once beautiful spiritual elements from being responsive unto the magnetic currents which flow from the Divine Kingdom, into fixed and unresponsive elements.

THE EDITOR.



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THE GOLDEN CENSER.

There was given unto the Soul of one the Vision of what seemed like a Golden Bowl.

It was luminous with a light which resembled Fire rising in vapour unto the Heavens.

It was borne upwards by Angels like a bowl of sweet incense.

The Garments of the Angels were beautiful, for they reflected the colours of the Rainbow seen around the Throne of the Divine Love and Divine Wisdom ; and the Bowl which they carried was of pure Gold.

As they bore the Golden Bowl upwards through the Heavens, they cried, saying,

*“ All Thy Saints praise Thee, O Lord ;
They magnify Thy Holy Name.”*

The Golden Censer speaks of the love within the Soul who has known the Divine.

The Fire which like vapour ascended unto the Heavens, is the pure aspiration of that Soul.

The Angelic forms who bore the Golden Censer and whose garments reflected the Rainbow around the Throne, are the Cherubim and Seraphim who dwell within the Sanctuary of the Soul, ministering for the Divine.

In such wise do the prayers of the Saints arise before the Lord.

THE MEANING OF THE MESSAGE.

THE day is now come when the full meaning of our message to the world may be given.

It is not a message that will be heard by any but those who love truth above everything personal ; who know in their Soul that to esteem the personal life of any one above the message which was in part given through them, is to commit over again the mistake of both the East and the West when they made all that was given and done through their respective Messengers, gather around the outward and personal life of the Messengers. For in that way was the truth made known, lost in its more spiritual and inner meanings. For, as the mind came more and more to associate the truth given with the outward and personal life of the vehicles of the message, so were the beautiful inward meanings lost to the Soul ; for, as the vision of the Messengers grew before the mind, the Vision of the Divine made manifest in the message became more and more obscured until, even as it is in both East and West to-day, the very names and persons of the various Messengers have become more to the mind than the message which they gave from the Divine for the Soul.

The Buddha is more revered in the East than the Redeemed Life which he taught, and unto which he counselled men and women to seek. And in the West, the personal Christ is the one loved and believed in, and not that beautiful system of pure living and inward Spiritual Illumination and Oneness with the Divine Purpose for which the System of Christhood stands. For the very terms are themselves significant. The Buddha means a life which has triumphed over the evil conditions born from the domination and seeking of the sense-life ; and the Christhood means "the crown" with which the Soul comes to be enriched as the outcome of the triumphant life when it enters upon the Spiritual Heavens where it has given unto it the inward consciousness of the Divine Presence dwelling within the innermost of its own System.

To follow the Buddha is to follow on to know the Redeemed Life : to follow the Christ is to enter into the Holiest Presence of the Divine who dwells within the innermost of the system of that Soul who has passed through the Life represented by Buddha, known the Inheritance implied in the term Jesus, and then has passed on to enter into the Estate of the Christhood

In these latter days the Christhood has been once more made manifest as an Estate into which the Soul may now enter through seeking first to enter into the Redeemed Life, which life is one of purity in every sphere of experience—a life whose ways are clean, whose desires are purified until the sense-life has no dominion over them, and whose affections are not fixed upon the things of this life, nor the purposes of men and women whose chief end is to possess and dominate the world in all its spheres. The meaning of both the Redeemed Life and the Christhood Estate has been interpreted. The new manifestation of the Estate of Christhood has been given through the unfoldment of the inner meanings of the Holy Mysteries concerning the Soul in its nature and history, the history of this world before and since it became a cosmos or materialised system ; the history of the fall of the entire System of Sol ; the ministry, betrayal, descent and fall of the House of the Christhood Order ; the history of the whole of the Souls upon this System ; the history of the Christ-Soul who made manifest the Christhood for the Soul, that it might seek unto it : the history and the inner meaning of the Sin-offering as accomplished by the Divine Love by means of the Christ-Soul ; the history of all the new conditions which have become so manifest everywhere, some of which are indeed portents of terrible evil, whilst the greater number are portents of good, the outcome of the Sin-offering borne by the Christ-Soul, the prophecy and harbingers and servants of the Redeemed Life.

J. TODD FERRIER.

THE PLANES OF MAMRE.

The Vision which the Patriarch beheld on the planes of Mamre :—

The Lord, the Adonai, appeared upon the planes of Mamre unto Abraham, and said unto him,

“ The Divine, the Immortal and Eternal Father, desireth of thee that thou shalt leave thy present Estate and seek unto thee another Estate in a land which shall be shown unto thee. And in that new land there shall be born unto thee one whose name shall be called Isaac. He shall be the generator of a great multitude of Souls who shall inherit the land, and become even as the Stars in the Heavens in their Estate.”

The planes of Mamre were the planes of the Heavens of the Divine.

The Patriarch Abraham was the Planet-Soul when upon the Heavens of the Divine—The Divine Estate.

The son born unto the Planet-Soul in a new land was the Estate known as Isaac which was born in the Celestial Heavens to generate Souls for the Divine.

The great multitude of Souls generated for the Divine from the New Estate, was the Human Race of Souls—beings who were of a purely Spiritual order, whose heritage was to be that of the land wherein they were to be generated, and also the Estates of Isaac and Abraham—the Divine Life upon the Spiritual, Celestial and Divine Heavens.

The land wherein they were to be generated upon the Heavens, was to be known as that of the Estate Jacob (the Spiritual Heavens), so that the lower Spiritual Heavens became known as the House of Jacob.

The great multitude of Souls were to become even as the Stars in the Celestial Heavens who there shone upon the new land : for these Stars were the Christs of the Divine Kingdom, the Star being the emblem of Celestial Christhood.

MOSES.

SOUL-ECHOES OF THE PAST.

THE reason why in all ages the Divine message has been changed in its meaning from things relating to the spiritual nature of the Soul, its sad history, the history of this world as a Spiritual System, the history of the Christ-Souls who were sent from the Divine as the Interpreters and Manifestors of the Divine Wisdom and the Divine Love, and the history of the Christ-Soul who gave unto this world the Vision of the Redeemed Life crowned with the Estate known as Spiritual Christhood, is, that the things signified always came to be applied to some personal life and the experiences of that personal life upon the physical planes, instead of to the life lived upon the Spiritual Heavens by the Soul. The history of the Soul was always made a material one even when belief in its truly Spiritual nature was held. All its past history from its inception, was made to be circumscribed by the material, or outward and physical life. Prior to its association with the outward physical, no true experience of the life lived by the Soul was given unto it. It practically began in the physical, and so had nothing of a truly Spiritual Heritage. Its "crown of life" had never been "its inheritance," so that in its history it cannot be said to have lost anything, though difficult situations may have retarded its progress towards the attainment of that crown. With such a belief there could be no room for any idea of such a thing as "The Fall," for the Soul could not fall from any state which it had never known as an inheritance. It could not fall into a physical state unless it had known by experience a state which was non-physical; nor could it *fall* into the physical, were the physical the appointed path which it had to traverse. To fall into anything lower in any experience, there must have been the experience of a higher. A mere forward movement and realization of a higher consciousness in which the limitations of the past might be apprehended, and a higher and nobler vision be beheld, would not in any sense or degree whatever constitute a

fall. Indeed it would be quite otherwise. The movement would be forward, not backward; upward, not downward; a rising, rather than a falling; great spiritual gain, instead of loss.

The like may also be spoken concerning the history of the world as a Spiritual System. If it were always such as it is to-day, then there would indeed be no room for the thought which has always pervaded all the higher Religions concerning its descent from higher and better conditions. For they have all spoken of a time when the world was said to have been young, and that in those ages it was a very different world to what it is to-day. They have all spoken of a time when the children who dwelt upon its planes were in a higher and happier condition, and have taught the Soul to look forward to the restoration of that kind of life upon the world. They have spoken of that time as "the Golden Age" when no evil thing prevailed, but only pure and beautiful love and service were known; they have taught the Soul to again hope for and seek unto the coming again of that Golden Age when the terrible evils by which the world has been afflicted, shall have been overcome, and all its planes become the scenes of a Redeemed Life.

Such teachings contained in all the Great Religions concerning a past when evil in every form was unknown upon the planes of this world; when no hate towards others, or towards any created thing, had come into the human experience; when no inhumanity existed between the various Houses and Orders of spiritual being; when *the fear of a great dread* was unknown by any Soul or Creature; when no evil such as had overtaken this world and all the Orders of Life upon it had any place, but only the harmony drawn from a truly balanced world and a life of loving thoughtfulness for each other, the higher for the more lowly, and the greater for those who were less, even unto the least of both the Souls of the various Houses and the Orders of Creation which had not reached up unto the estate of true Soul-life; when "the

whole world was young" because it was truly spiritual, for the Soul knows no age in the sense in which that is understood concerning the physical life; when the Sons of God were dwellers upon the world as the teachers of the Souls of all its children, the Interpreters of the Divine Wisdom and the Manifestors of the Divine Love; when even the Gods are said to have visited the World, and the Divine Himself to have dwelt with its Children; we say that, such teachings being contained in all the Great Religions, is the sure evidence that the world was once the theatre of scenes the purest and most joyous; of experiences the most spiritual and Soul-like; of life the most thoughtful, unselfish, gentle and loving; of service the most consecrated and holy. It is the living, though in another sense dead, evidence of the past history of this world and its children and those who became their teachers. For these teachings found in the Great Religions were not the natural outcome of any physical development through what is known as Evolution, nor from any kind of physical education or mental unfoldment (which things belong entirely to the outward life as it is known now), but they are the dull echoes of the long silenced voices of the past, the chronicled beating of the Spiritual Heart of the Race as the Soul sought unto the Kingdom to which it by very nature and constitution belonged.

The past histories of the Soul, and of this World, and of the Teachers of the Soul, are not only contained within all the Great Religions; but the history of the Christ-Soul who made manifest the Redeemed Life crowned with Spiritual Christhood, and who is supposed to have been the Founder of the Christianity of the Western World, is likewise contained within the Hebrew and the Christian Religions. That history shows Him to have been no mere man, not merely a Human Soul, not even merely a Human Soul crowned with the Redeemed Life and the Estate of Spiritual Christhood; but in addition to these Estates, to have also been one who had risen on to the Divine Kingdom, and to *know* the Divine

even as He was known as "The Angel of the Lord," "the Angel of His Presence," the Son of the Highest, the Manifestor, the Interpreter, the Mediator, the Burden-bearer, the High-Priest of the Lord whose Priesthood was after the Order of Melkizedek, and the Adonai.

In the Christian Religion He became known as the Christ and the Sin-offering, though the Sacred and far-reaching meanings of these significations never became known to those who professed to adopt the new form of religious manifestation, because of the corrupt versions of their meanings which were given to those who came to swell the ranks of the professedly spiritual but entirely outward Kingdom reared in the name of the sublime Master.

In both the Hebrew and the Christian Religions was the tragic Sin-offering taught—in the Hebrew, as something to be borne by the Servant of the Lord ; in the Christian as something which the Christ-Soul had to undertake as the Son of Man.

J. TODD FERRIER.

JACOB AT PENUEL.

(A VISION.)

The Vision which Jacob beheld at Penuel:—

Behold the Lord had raised, as it were, a ladder from the lower Heavens which reached unto the Heavens of His dwelling.

Upon the ladder one like unto the Adonai descended until the lower Heavens were reached.

He took unto Himself the like Estate as him unto whom the Vision was vouchsafed ; and, as He took that Estate, His vesture became shrunken so that it no more was able to fully cover Him, and His Vision was beheld through the shrunken vesture.

It was the Vision of One whose whole appearance was like a Cross upon which one wrestled.

The Vision was vouchsafed in the dead of the night when the whole House of Jacob had gone into a state of sleep ; and He who was beheld in the form of a Cross wrestled until the break of day. And from the Heavens of the Divine there was heard the voice of the Lord saying unto Him who wrestled—

“Thy way no more shall be as Jacob, but as the true Israel, even as Him who prevaiileth.” MOSES.

THE TWOFOLD RIVER.

(A VISION.)

The Vision which the Seer beheld within the Courts of the Sanctuary :—

Behold a door was opened in the East side of the Sanctuary out from which flowed two rivers whose waters ran towards the Great Deep. The waters were full of healing, and wheresoever they flowed they imparted healing unto all who suffered. As the rivers flowed towards the Great Deep, they parted for a space, but joined into one river again before the Great Deep was reached.

As they flowed from out the Eastern door they appeared as waters in which all could bathe, so pure were they and clear, and their depth such as even the little ones might walk in.

Then they gradually became deeper and deeper, until at last they lost themselves in the Great Deep whither they flowed ; so very deep that only the strong ones were able to bathe in them.

They were the two rivers of God. Their waters were the Divine Life flowing out from the Sanctuary of the Most High—the river of the Divine Love and the river of the Divine Wisdom. EZEKIEL.

THE GREAT RELIGIONS.

WHILST the Great Religions all implied "the Crown of Life" as the fulness of the Soul's evolution upon the Spiritual Heavens, and "the Redeemed Life" as the path to that glorious Inheritance; only the Vision given in the manifestation of the Christhood through the the Christ-Soul of Him who has come to be known as Jesus the Christ, made it obvious unto the Soul what was meant by the Christhood Estate as the Crown of the Redeemed Life. Whilst the Ancient Religions on which grew up the Hindoo and the Brahminical, and that known in later ages as Buddhism, on the one hand, and the Persian and Chaldean on the other, clearly taught the Redeemed Life as the one thing to be sought for by the Soul, the teaching of the Christhood was that the Redeemed Life was the path to the Christhood Estate, and that the Crown of Life could only be given unto him who overcame the world, or the cosmic conditions in it. And whilst the Ancient Religions presented the Redeemed Life as only possible unto the Soul after many lives upon the physical planes—lives of great suffering and burden-bearing; the Persian and Chaldean Religions taught that, when the Soul truly sought unto the Divine, there was no need for it to return into any outward physical form, but that it would be able to accomplish the Redeemed Life in the Hadean World through the purifying experiences into which it would there enter as it sought unto the Crown of Life. But the teaching of the Christ-Soul through the manifestation of the Christhood Estate, was, that the Estate or Crown of Life could only be attained after the Soul had passed through the experience known as Jesus, or the Life Redeemed not only from the cosmic influences around it, but a life so purified that none of these influences found any response in the life (body, mind and heart); and that only then was the Soul able to enter into the most blessed realisation of those Divine experiences represented by the Christhood Estate.

The great Eastern Religions were all the outcome of

the most ancient Hebrew teachings—not the Hebrew Religion known as the Jewish, but that known as the Religion of the Patriarchs. They were born out of the teachings given unto the Christ-Souls when they were dwellers in ancient Armenia. They arose in their changed forms out from the new conditions which resulted from the two Houses of Manasseh and Zebulun returning into the Animal Kingdom after they had been functioning for many ages through the human form upon the outermost planes. For these two Houses went down from the true Human plane to seek fulfilment of all desire through the forms which they had once functioned in, namely, the Serpent and the Crocodile; and it was their unfortunate descent again into these low forms which led to the feeling which ultimately crystallised into a profound reverence for both the Crocodile and the loathsome Serpent, and which afterwards came to be embodied in the formula of the various Eastern Religions.

Thus were the inner meanings of the beautiful histories concerning the Soul and the Planet and the Christ-Souls, lost, through the materialization of things whose meanings were entirely spiritual. The worship of the Divine Spirit took the outward and terrible form of the worship of the Serpent. The Homage which should have been given unto Him, was given unto the low and cruel form whose true nature was the very antithesis of the Divine. And the holy reverence which should have filled the Soul towards the Divine Love, was transferred to the subtle and cunning form known as the Crocodile, whose ways were as loathsome to the Soul as the Divine ways were pure and beautiful and life-giving. Thus was the Divine Spirit who is so Holy that none may behold Him until they have passed through the Redeemed Life and the Estate of Christhood upon the Heavens of the Divine, reduced to two forms whose natures were cruel, whose ways were cruel, and whose whole history ever since they were first generated upon the destroyed spiritual planes of the Planet, has been one of destruction and cruelty. Thus was the Image of the Incorruptible One brought down

into the fearful image of these two corrupting forms, until the Divine became less than the Soul, even less than a Man.

J. TODD FERRIER.

UPON MOUNT SINAI.

(A VISION.)

The Vision of the Seer which he beheld on Mount Sinai when the Lord descended to communicate unto him His message unto the House of Israel :—

His Presence was as Sapphire, so glorious was it to behold. Around His throne was a Rainbow whose colours filled the Mountain, as it were, with Sacred Fire. The Rainbow filled the Heavens of His Presence with the Sacred Light, which was also thrown upon the Mount where the Seer stood. And from out of the midst of the Rainbow spake the Lord, saying,

“The Adonai, the Adonai, the Divine Image of the Eternal Father, the Manifestation of the Eternal Love, speaks thus unto all the House of Israel, that the Divine Love is ever full of Compassion, bestowing Healing upon all who seek unto Him that they may offer the pure Sacrifice of Praise. For the Law of His Testimony is the Law of His Love.”

The sound of the Voice was even as when it thunders amid the hills : the Mountain shook as when an earthquake shakes the Earth : the Sapphire became even more glorious as when the lightning lights up the Heavens of the Earth. The Sacred Colours of the Rainbow around the Throne burned as intense fires, and lit up the Heavens of the Adonai with the Glory of the Lord. The Voice was full of the noise of the great sea as when its waters are in motion, so full of trouble and sorrow was it that the House of Israel should have forgotten the Lord and the great tenderness of His Love.

MOSES.

THE EARLY HEBREW RELIGION.

THE Great Religions also taught that the Planet was not always in the state of discord which even then prevailed ; that there was a time when all its planes were harmonious, and when they were able to fulfil their functions ; that the whole world had gone down from a higher state of experience, taking with it all its children. They presented that past state as one in which purity and harmony reigned upon all the planes of experience, when even the outermost planes were the scenes of only what was pure and elevating. They spoke of a time when all the Kingdoms of the World were obedient unto the Holy Law of the Divine Love ; when every sphere within each Kingdom was responsive to the Divine Voice ; when all who had their dwelling within those spheres were true seekers after the Divine Love and the Divine Wisdom ; when all the Children of the Heavenly Father sought only the life lived upon these various spheres and Kingdoms, that they might grow up into the likeness of Him in all their attributes and ways, and so to become the reflectors of His Glory as that Glory was made manifest within the various spheres, and to reflect it ever more and more fully and perfectly as they rose from Kingdom to Kingdom upon the various Heavens of the Divine.

The Ancient Hebrew Religion handed down from the time when it is said that " the Sons of God " walked the Earth, and out of which the other great Eastern Religions grew up prior to the days when they took upon the pure histories of the Planet, of the Souls of its Children, and of the Christ-Souls, corrupted forms which changed them from being spiritual in their true meaning and history, to be mere outward and material histories written upon the physical planes, and only physical in their nature ; was the embodiment of the Divine Wisdom as known unto the Christ-Souls. It was a Religion pulsing with the life of the Divine Love as that Love was known unto the Christ-Souls. It was a Religion luminous with the Light of the Divine Spirit as that Light was realised by the Christ-

Souls. It was a Religion crowded in its story with true and wonderful and beautiful Visions of the Divine Love and the Divine Wisdom, as these were beheld by the Christ-Souls. It was a Religion in which man as man played no part, but in which the Divine was all and in all ; which knew no earthly Sanctuaries with Altars of sacrifice and priestly ceremonial, but which was all the more real in that the Sanctuary was within the Soul, the Altar was within the Sanctuary of the Soul, the sacrifices, laid upon the Altar were truly Spiritual, and the worship was the homage of the whole being in service unto the Divine.

But, when the inner meanings of the Worship of the Soul ; its spiritual Altars and Sacrifices ; its holy Visions of the Divine ; the Lamp within its Sanctuary kindled from the Divine ; the life of the Soul as lived before the Divine ; the sacred stories concerning all its past history ; the wonderful manifestations of the Divine Love and Divine Wisdom upon the Spiritual Heavens ; and the story of the history of this Planet in the days when no evil was within any of its spheres or Kingdoms ; were all lost because of the going down into more and more material conditions of experience of the Christ-Souls as they ministered unto the children of this world. For the wholly Spiritual and Divine things came to be applied to mere outward and material things and histories ; and so things, and histories, and Visions of the Soul in its experience, were turned into the things of the mere outward sense-life. Everything took on an objective meaning on the material planes. The Visions of the Divine upon the Spiritual Heavens were visualized and became objective, and even anthropomorphic. The Angelic ministry had given unto it even the fashion of man. Heaven was changed into a supersensuous Earth upon which the Angelic World ascended and descended, and over which the Divine, anthropomorphised, reigned. The Divine Vision was lost for the Soul. The Divine Love became unknown. The Light of the Divine Wisdom was gradu-

ally extinguished. The world was shrouded in spiritual darkness. It was the reign of Ahriman, the dark one ; Ormuzd the Pure and Good, had been banished from His once beautiful and pure world. The God of Abraham, Isaac and Jacob was unknown. His rich Benediction had been turned from the Soul into a mere earthly inheritance such as men now love, and for which they even lay down their lives.

J. TODD FERRIER.

THE BURNING BUSH.

(A VISION.)

The Vision which the Seer beheld from the planes of Sinai :—

Behold there was a Tree whose branches seemed to fill the planes of Sinai. Unto it did the Heavens bow down and clothe it with the Light of the Divine so that it became like a Tree of Sacred Fire.

It was the Tree planted in the Garden of the Lord whose Gate looked towards the East, the Tree of Life in the midst of the Garden of the Soul. For the Soul is the Garden of the Lord ; and the Tree of Life in the midst of it, is that Life which He gives to the Soul. And the Light by which the bowed-down Heavens clothe it, is the Light of His Holy Love.

When the Heavens bowed down to clothe the Tree with Light from the Divine Love, they spake unto the Soul, saying,

“Uncover thy feet that the Blessing of the Lord may be thine, for the place whereon thou standest is Holy Ground.”

Then there spake One whose Voice was like the Lord, saying,

“The God of Abraham, Isaac and Jacob is with thee, and His Blessing is upon thee.” MOSES.

THE NIGHT OF THE SOUL.

THE changes wrought in the presentation of the Mysteries concerning the Soul, the Planet, and the Christ-Souls, through the materialising of them; and through such materialisation of the things which were purely Spiritual and Divine, bringing down even the Divine Vision, Life, and operation to the mere outward and material planes, was the cause of the terrible spiritual darkness which overtook the Earth after the ages which were spoken of as the Patriarchal—the ages when the Christ-Souls were able to rise once more on to the lower Spiritual Heavens to receive there the Divine Messages unto the Soul, and have given to them the wonderful Visions of the Divine Love and Divine Wisdom upon those Heavens. It was a darkness from which the Earth has not yet recovered, though many brief periods of spiritual illumination have visited it in some of the later ages through the Christ-Souls entering into such conditions as enabled them to function on the lower Spiritual Heavens and receive some messages for the Soul. It was the gross darkness spoken of by the prophet Isaiah. It was the darkness of which the Christ-Soul spoke during the manifestation of the Estate of the Redeemed Life crowned with Christhood, and which His manifestation was to banish from the Soul. It was the awful darkness of which He spake when, in one of His Sayings to the inner group of His friends, He said,

“If the light of the Soul be only darkness, how great must that darkness be. If the children of this world know not any other light, then verily are they the children of darkness. Ye are not children of darkness, but of light; walk therefore in the light, lest darkness overtake the Soul, and ye have to grope after the light.

Let your light so shine that others may know the way to walk in it, and so also become the children of light. The Divine Love and Wisdom alone is the Light of the Soul; he in whom that Light is made manifest, knoweth the Light; He who knoweth that Light to walk in it, shall never know the darkness.”

J. TODD FERRIER.

THE DARKNESS IN THE WORLD.

THE darkness which overtook the world when it moved away from functioning on the Divine Kingdom ; which overtook all its children when they went down into states of physical existence ; which befell the Christ-Souls when they descended into the like states ; was the loss of the Light of the Spirit. The Planet lost its Celestial Sun ; the Children of the Planet lost their Spiritual Sun ; and the Christ-Souls lost the Divine Sun. The Divine Love was the Light of the Christ-Souls ; the Divine Wisdom upon the Spiritual Heavens, was the Light of the Souls who were the Planet's children ; and the Divine Presence upon the Celestial Heavens was the Light of the Planet. When the Christ-Souls rose again so that they were able to function on the lower Spiritual Heavens, they then again received the Light from those Heavens, and through that Light were also able again to understand the meaning of the Sacred Mysteries. And it was in this way that these Mysteries came to be known upon this world after its descent from Spiritual and Celestial conditions, to those known as material. *For only that which the Soul knoweth of old may be again communicated unto it upon the Spiritual Heavens as something which it understandeth ;* and none of the children of this World had arrived at the stage of Soul-evolution when the inner meanings of the Sacred Mysteries could be given to them as something which they themselves knew through having passed through the experiences of which they all spake.

And when the Christ-Souls went down after the children of this world when these latter, after having reached the Human Kingdom upon the outer planes through the loving devotion in ministry of the Christ-Souls, went back into the animal states, and even into the animal forms ; they again lost the Light of the Spirit, and so knew not the meaning of the Sacred Mysteries.

It was thus that the inner meanings became lost, so that even they were in the darkness for many long ages.

Nor did they ever fully recover that inward knowledge, though at times some of them rose on to the Spiritual Heavens and received messages for the Soul. And the Christhood was made manifest as the Crown of the Redeemed Life, so that the Soul might recover the past, and again enter into the Christhood Estate. And had not that beautiful vision given by the Christhood of the Master, been so woefully perverted in the presentation of it in the Four Records, the Christian dispensation, as it has been termed, would have witnessed the Christhood Estate as the Crown of the Redeemed Life ; would have beheld Communities of Redeemed Souls in whom the Light of the Divine Love burned, and through whom the Divine Wisdom became interpreted ; would have had a Christianity in the Western World which it has never beheld, and which now, notwithstanding its loud profession of belief in and devotion to the Christ, it will not believe possible of realization.

Unto this end was the beautiful Christhood made manifest, that, having beheld it, the Soul might seek unto the finding of it.

J. TODD FERRIER.

JACOB AT BETHEL.

(A VISION.)

The Vision which was beheld at Bethel by the Soul when it reached the Estate known as Jacob :—

There appeared a ladder let down from the Heavens upon which the Angels of the Lord were seen to descend unto the Soul with the messages from the Lord to encourage and strengthen the Soul in its way unto the Holy City of the Lord.

When the Angels had so ministered, they bore unto the Lord the aspirations of the Soul, its praise, and its offerings of love.

Unto the Soul who had reached the place known as Bethel, it was the House of the Lord and the very Gate into the Angelic Heavens.

MOSES.

THE NEW INTERPRETATION.

CVII.

THE EVOLUTION OF THE SOUL.

THE silence which fell upon the whole world when the Deluge took place, lasted for untold ages. The Ice Age which followed upon the Deluge, covered many cycles of ages. The entire Planet was encompassed with a Sea of Ice. Its atmosphere had been so changed that it had descended in vapours, and then in the form of water. No reflecting elements had been left within what should have been the magnetic plane; no spiritual magnetism remained within that plane to attract the magnetic rays which were distributed from the photosphere of the Sun; no true power of equilibrium remained in the Planet, nor magnetic control of the planes by the Planet-Soul. The Planet-Soul had no more any sustenance flowing into her from the Divine Kingdom, because she could no longer move near enough to that Kingdom (the Ecliptic) to receive from the Divine magnetic currents the magnetism essential to give her Spiritual and Divine nourishment, and supply her with the necessary spiritual power to enable her to control the Planet's planes.

The Planet-Soul also gradually passed into a state of quiescence. She was as one who had lost all her beautiful inheritance, and her own very being. She had gone down even until the land of Gomorrah was reached—*the land of Spiritual Death*. She had gone away into a *captivity whose chains were as adamant, whose coldness was as death, and whose Keep was fashioned from walls of Ice*, which were so dark and thick that neither light nor warmth reached unto her, so that her very life gradually perished. She was no more a living Celestial Being, of the Hierarchy of the Gods of the Celestial Kingdom, but was as one who had gone out into the awful darkness in which the Light and Life of the Divine no more flow unto the Soul. She was as one who, having lost her Divine Estate, also lost everything which she possessed from the Divine. She then was even like the lost Soul who has gone beyond the River Jordan and lost the Holy Spirit who is the Soul's

inward Light; and the Holy Paraclete who is the Soul's Remembrancer for the Divine (though she never desired to leave the Divine Love).

The Ice Age lasted through many many long cycles of ages, because no help was forthcoming. Nor could it be forthcoming until the conditions were provided from out of which the required help could be rendered. The Planet-Soul went down into the land whence no traveller ever returns until the Divine Love fashions for him new conditions by means of which he may be approached, awakened from spiritual sleep, and aided by the magnetic currents of the Divine Love to arise into newness of life. She went away into the state described by the Seer in the Apocalypse when he saw one who had been as "a Star of the Morning" (by which is to be understood a member of the Celestial Hierarchy), fall upon the Earth; for she fell within her own System from having the Estate of a God or Celestial Ruler within the Heavenly Father's House, into the state in which all her beautiful Celestial Light went out and her very life slept.

With the Planet-Soul slept all the Christ-Souls of the Divine Kingdom. In their loving ministry unto the Planet-Soul's Children, they had also gone down into bondage. They had been betrayed in their great love for the children to lay aside even all their Celestial Inheritance in the hope of being able to more effectually minister unto them. And the mistake which in their love they made, involved them in the terrible disaster. They also went down into the awful darkness, and slept the sleep of the Soul. They went away into the land of Nod, or that state in which the Soul loses even its consciousness. They went away from all that they loved, all that they knew, all that they felt within them of the Divine Love and Divine Wisdom, into a land where only the darkness of spiritual death reigned, and where they were overwhelmed in the darkness, and spiritually slept.

It was the reign of "Spiritual Death" upon the Planet. It was the reign of the Beast of Matter whose power had

overthrown, for the time being, even the Christs of God. It was the reign of "the False Prophet" who prophesied only falsehoods concerning the Divine purposes toward all His Children. It was the Triumph of Herod in fully accomplishing the death of the whole of the Children of Bethlehem.

J. TODD FERRIER.

THE THRESHOLD OF THE TEMPLE.

(A VISION.)

The Vision which the Seer beheld on the threshold of the Temple of the Lord :—

The Lord was high above the Heavens wherein the Vision was beheld, but the train of His Presence filled them.

At His appearing the Heavens were filled with the sweet incense of Praise.

The Cherubim and Seraphim went before Him crying unto all the worshippers within the Heavens—

"Holy, Holy, Holy is the Lord of the Heavenly Hosts. The whole Heavens are full of His Glory."

At their voice all the Heavens were filled with the incense of Praise, even as a bowl of pure gold containing the prayers of the Saints.

He who beheld the Vision was overwhelmed because of the awful Purity and Glory of the Divine Presence, so Holy and Righteous was the Lord.

But he knew the healing which proceeded from the Lord which the Cherubim and Seraphim brought unto him.

It was the healing which the Living Fire of His Holy Love giveth unto all who seek unto Him within His Holy Sanctuary (the innermost court of the Soul).

ISAIAH.

THE NEW INTERPRETATION.

CVIII.

THE EVOLUTION OF THE SOUL.

THE Ice Age might have continued even until now upon this world, with the Planet-Soul and all her Children and the Christ-Souls still in the sleep of Spiritual Death, but for the Divine Love. The whole conditions of the Planet were so changed that no true aid could be rendered unto the system until new Spiritual Heavens were generated to act as a magnetic plane upon which the Divine Light might again be broken, and by means of which fresh spiritual magnetism might be generated to quicken all the life upon the System which was in a state of quiescence. It was as if the once most beautiful System in the Heavens of Sol would have to be left in its state of Spiritual Death, so great was the difficulty of aiding it.

But the Divine Love in another member of the System of Sol was so great that that member was moved to endeavour to approach towards this world in the hope of imparting unto it some of its own magnetic power to quicken it into life again. That member was the once most beautiful Luna. She gave of her very life to rescue this Earth. She had permission from the Divine to approach as near to the Earth as was necessary to try to affect the Earth's magnetic poles; and so she moved gradually nearer and nearer, until she was near enough to influence the magnetic poles so as to make them again act, in the hope that they would be able to generate fresh magnetism and thus break up the enormous ice-fields, changing them again into water and then into vapour, and so to convert them all again until the magnetic plane was restored sufficiently to attract the Divine magnetic currents and to respond to the attraction of the Divine magnetic rays which flowed from the Divine Kingdom or Ecliptic.

Luna thus hoped to be the instrument of restoring unto the Divine Kingdom the once beautiful Spiritual

System known unto that Kingdom as the Holy City of Jerusalem. Nay, she also hoped to be the Divine instrument in rescuing poor captive Judah (the Planet-Soul) and all the Children of Zion (the Christ-Souls). She knew what had befallen them all, and so longed to be their helper. She was moved with compassion like the Divine Soul that she was. *And it was thus that the great silence was broken upon the Earth.*

J. TODD FERRIER.

THE GOLDEN CANDLESTICKS.

(A VISION.)

The Vision of the Seer which he beheld in the Spirit in the Day of the Lord:—

One walking amid the Golden Candlesticks whose Image was Glorious.

His head was as white as light when it is pure.

His garments were pure and radiant purple.

His feet were like refined gold.

His voice was as the sound of a great multitude of rushing waters; and His words were like a great deep, so full of calm were they to hear, and of healing unto all

He was the Divine One, The Beloved One, the Holy One, the Adonai.

The Golden Candlesticks are the Seven Spirits or Seven Sacred Lamps of the Eternal Father. They are the Elohim who are ever before His Throne.

Their Colours are the Seven Sacred Tinctures, the wonderful and unspeakable spectrum of the Purity, Holiness, Righteousness, Goodness, Tenderness and Love of the Eternal Father.

These are the Seven Sacred Fires before His Throne, which burn perpetually, and which make manifest unto all, His Wisdom and His Love.

ST. JOHN.

THE NEW INTERPRETATION.

CIX.

THE EVOLUTION OF THE SOUL.

WHEN Luna approached sufficiently near to the orbit of the Earth to effect her purpose in causing the polar magnetic currents to again begin to flow, she discovered that the effect upon the magnetic poles had been so great that they acted with such rapidity and strength as to cause her own polar magnetism to be affected. She found that the action of the magnetic poles of the Earth was tending to draw towards themselves her own magnetic plane, and that it was becoming more and more difficult for her to move back to the place whence she came. She found that her own magnetism was gradually diminishing, and that it was increasingly difficult to keep upon the Ecliptic. She therefore essayed to make a supreme effort to withstand the evil which she felt was overtaking her.

But that supreme effort almost cost her her Divine Estate. It cost her her Celestial place in the System of Sol. It cost her her own magnetic plane, the loss of those children who were upon the planes next to it, the loss of the whole of her Atmosphere, the loss of her spiritual equilibrium, and the loss of those planes where the children of her System had dwelt. It compelled her to shut up her System to preserve it from the effects of the polar magnetism of the Earth. And to do so, it compelled her to so act as to change the movement of her poles that the polar action of the Earth might be diminished in its effect upon her planes.

Hence the cause of one of her poles being directed towards the Earth, and her other pole towards the Celestial Heavens.

When Luna saw what was likely to happen to her own System, she moved away so quickly that the magnetic plane was unable to follow her because of the great attraction set up by the revived magnetic poles of the

Earth. It was held fast in its position by the powerful magnetic attraction from the Earth, so that poor Luna lost it and the planes immediately adjacent to it, and all the children who were upon these planes. For, in moving away so quickly in order to save her System from disaster, she passed into a state in which all her planes became affected and lost their equilibrium, and so gradually lost power to respond to the magnetism from the Ecliptic through the loss of the responsive magnetic plane. She thus lost her magnetic power to any longer move upon the Ecliptic as a Celestial System, and was gradually drawn out of her course by the Earth, until her own orbit was entirely left to follow the irregular course which she has now to pursue. And, in the meanwhile, during the long ages through which she endeavoured to prevent so terrible a calamity overtaking her, her magnetic plane was gradually drawn nearer and nearer to the Earth, until the Earth appropriated it and made it her own.

And the other planes which were drawn down with it, may even now be found in the new magnetic plane of the Earth. Nay, even the children of Luna who were drawn down with the planes, may be easily known from others by their love of the Celestial things as distinguished from the material ; who dwell upon the magnetic or Occult Kingdom, and seek to read there their own past history ; who love to follow the way of that Kingdom in all their pursuits ; who dwell amid the heights of the Mind, "the Conies of the hills," the fashioners long ages ago of the wonderful creatures whose dwelling is upon the air and amongst the highlands of the Earth. For the children of the Moon were Celestial Minds of the very nature of Luna herself ; Children for the Divine Service whose office it was to illumine the Souls upon their own System, by reflecting back into the Soul the Glory of the Divine as broken upon the Celestial Heavens. They formed the House of Minds upon the System of Luna.

When Luna found that she could no longer resist the magnetic attraction of the Earth, and that her own magnetic plane was lost to her, and also the planes which were adjacent to it with the House of Minds who were dwelling upon these planes, she decided to change her polarity so as to make the remaining planes in her System safe from the magnetic influence of the Earth, and so turned her poles towards the Celestial Heavens and the Earth. By this action she not only preserved all her remaining planes from the like fate which overtook the magnetic and adjacent planes, but she was then able to protect herself against the polar action of the Earth; and she was likewise able to receive help from the Celestial Heavens by means of her other pole acting like a "magnetic needle" to attract the magnetic currents flowing through those Heavens from the Divine Kingdom. By this means was she kept replenished with Celestial magnetism, and is thus still sustained in her terribly cruel and unspeakably sad condition.

The planes interior to those which she lost through her failure to keep them in equilibrium, gradually became fixed where they were, until they fell in great masses upon the Planet, and formed the remarkable, mountainous and wonderfully reflecting magnetic surface beheld from the Earth. And thus was the once most beautiful Celestial System of Luna changed into the dead world that it now is.

Thus did the Earth's companion, through her loving devotion to the Earth, lose her own Celestial Estate. Thus were the Children of Luna changed from being Celestial Minds upon her own System, into Human Children upon the System of the Earth. Thus grew up upon the Earth, when the outward Human Kingdom was reached by all the Souls upon this World of both the Christs and the Three Houses of the Children of the Moon, the pursuit of Occult Philosophy by the House of Minds. Thus arose the Schools for the Study of the Mysteries upon the Occult Kingdom. And thus

also were the Mysteries changed in their nature from being purely Spiritual and Divine histories of the Soul, the Christs, the Planet, and the whole System of Sol, into mere material histories dealing with physical evolution on the Human, Spiritual and Celestial Heavens. For the Minds being reflectors of the Divine Glory, and not the inner Sanctuaries where the Divine Presence always dwelt, knew not the meaning of that indwelling whether relating to the individual Soul or to any Spiritual or Celestial or Divine System, and so interpreted that indwelling in an Occult manner, thus reducing things which were Spiritual, Celestial and Divine to the plane of the Mind where their inner meanings were lost.

J. TODD FERRIER.

UPON MOUNT HOREB.

(A VISION.)

The Vision which the Seer beheld when the Lord descended upon Mount Horeb :—

Behold the Lord was resting upon the Mount. Around Him were the twenty-four Ancients who ministered before Him. The Ancients were even like the Elders of Israel who ministered unto the people.

The Lord spake unto the Ancients, saying,

“Speak ye unto the House of Israel that they go forward to possess the land which was given unto Abraham, Isaac and Jacob, to drive out before them all the evil things which now possess it, the Hittites, the Amorities, the Jebusites and the Gergashites, so that they may purge the land of all who wrongly inherit it, and that they may enter into their Inheritance.”

And the Voice of Him who spake was like that of a great tumult, so full of trouble was it because the House of Israel had forgotten their Inheritance which the Lord gave unto them in the days of old when they were dwellers on the planes of Mamre or the Heavens of the Divine.

MOSES

THE WHEELS OF LIGHT.

(A VISION.)

The Vision which the Seer beheld by the river Chebar:—

The Lord appeared as a Wheel of Light within which were other Wheels full of eyes.

He moved upward, taking the Wheels with Him whithersoever He went.

He moved Eastward through the Heavens, filling them with the Glory of His Presence.

The Heavens were filled with the Light streaming from Him.

The Wheels moved up and down before Him, crying unto all who dwelt within the Heavens—

“Holy, Holy, Holy is the Lord God of Sabaoth!

Who was, and is, and shall be evermore the Glory of the Heavens of His dwelling.”

At the sound of their voices the Living Creatures upon the Heavens bowed down and worshipped in purity and truth Him whose Light was the Glory of their Life.

The Four Living Creatures went also before the Lord; whithersoever the Living Wheels went, they also went. They moved Eastwards with the Living Wheels; and upwards, still upwards!

The Four Living Creatures were the Four Kingdoms of the Divine Manifestation—the Human, the Angelic, the Celestial, and the Divine.

The Living Wheels full of eyes and moving before the Lord, were the Elohim.

The Wheels within Wheels were the Seven Sacred Spirits of the Lord, the Seven Sacred Fires, the Seven Sacred Lights, the Seven Sacred Colours, the Holy Spectrum of the Thrice Holy Divine Love and Divine Wisdom.

EZEKIEL.

THE NEW INTERPRETATION.

CX.

THE EVOLUTION OF THE SOUL.

THE loss to Luna of all her beautiful Celestial System, was the cause of unspeakable sorrow throughout the Heavens. It was the reason for the Divine outcry which was heard in Rama when it was said that a voice was heard in Rama saying unto the once Holy City of Jerusalem—

"O Jerusalem! Jerusalem! how far away thou hast gone from the way of the Lord! Thou killest those who are sent unto thee, and makest desolate even with thine own desolation, the one who would have awakened thy children within thee, and who would have restored thee."

For it was the Divine lament over the fallen City whose fall had wrought such fearful devastation, not only within her own gates, but likewise within the whole Celestial Heavens. It was the Divine lament that so terrible a thing could have happened in the once beautiful and perfect System of Sol. It was the Divine grief expressing itself over the awful tragedy which involved even the entire System of Sol. For what happened to the beautiful and devoted Luna in her loving ministry unto the Earth, overtook all the Systems in greater or less degree as they came under the magnetic influence of the Earth. For when the poles of the Earth were quickened into new activity through the approach of the Moon so that her own magnetic elements were again relieved and gathered together into the new magnetic plane, and the magnetic plane of the Moon was added unto it, then the magnetic power of the Earth became so great that it influenced Venus and made her take steps to defend her own System of most beautiful Spiritual Souls, against the magnetic attraction. It made of Mars another Luna, except that Mars did not lose his magnetic plane. It turned what are now known as the Minor Planets (but which were all Celestial Beings whose office it was to minister for the Divine upon the Celestial Heavens) into

little dead worlds, in that they lost the Celestial power to minister, and had to be drawn into their present orbits by the Divine Love, so that they might not be lost unto the System of Sol, but be aided from the magnetic currents flowing from the Ecliptic.

Nor did the influence for evil stop with them. So great became the new magnetic conditions, that the wonderful System of Jupiter was influenced until what was once a Spiritual System was changed into one whose entire influences became evil, and wrought evil upon many of the Celestial Systems by which it was accompanied. For what are now known as its Moons were once Celestial Systems whose office it was to minister unto the Planet and all the children upon its planes. For Jupiter was a great System, being in itself a complete System, having the attributes of the Spiritual, Celestial, and Divine Kingdoms. But through the continuance throughout long ages of the magnetic influence of the Earth, the Planet-Soul was moved to change the polarity of the outer planes of the Planet to try and counteract the magnetic influence of the Earth, with the result that these planes became less and less responsive to the magnetic currents flowing from the Ecliptic, or Divine Kingdom, and lost their equilibrium. And the magnetic plane became fixed where it was, and has remained fixed ever since, forming a girdle around the Planet, and is partially visible where its elements are least magnetic.

The influence exerted by the magnetic poles of the Earth over Jupiter and his System, was the cause of the outer Systems likewise becoming affected. The Planet-Soul of the System of Jupiter was moved to such action in seeking to protect his System, as resulted in not only the great change taking place in the magnetic plane and the Celestial Systems by which the Planet was surrounded, but it also wrought upon the other planes the like changes. The planes were first affected when in their several places performing their evolutions up and down the Planet, and were arrested in these places, and now seem to form "belts" upon the Planet in varying degrees

of density. They were in the performance of generating upon the Planet the Fifth Race of children unto the Planet-Soul when the disaster overtook them, that they became fixed through the failure of the magnetic plane owing to the action of the Planet-Soul. And the other Four Races had been dwelling upon the Celestial Systems by which the Planet was surrounded, so that the entire family of Souls generated upon the Planet became involved in the calamity which overtook the whole System. The Four Races were lost unto the Planet-Soul, though they themselves were mercifully preserved from the overwhelming disaster which befell the little Systems where they dwelt. They were drawn away from the Celestial worlds moving around the Planet, to find a home on the beautiful and wonderful System of Saturn. For though the Celestial Soul now known as the Planet Saturn, was also somewhat affected by the change which took place in the System of Jupiter, so that his magnetic plane refused to move up and down the Planet ; yet all the other planes kept their equilibrium. And as the magnetic plane was not in any way changed in its nature, but only remained stationary in the middle of the System as if it would ward off any further influences from the System of Jupiter, and thus protect the other planes, the other planes were able to perform their evolutions and so fulfil all the functions of generation unto the Planet. And having retained their polarity and, therefore, their equilibrium, they became ultimately the home of all the Four Races from the System of Jupiter. The latter were drawn away by the magnetic plane of Saturn before disaster could overtake them ; and they have been dwellers upon his System. For the System of Saturn, though not now perfect because of the fixed condition of its magnetic plane, is the most complete of any of the Systems which compose the Heavenly System of Sol. And it would soon find even its magnetic plane moving again were the System of Jupiter redeemed. It would also give back to Jupiter his children, were the System able to receive and nourish them as Celestial beings. It would then become once

more the perfect Celestial Sphere upon which Souls attain unto the knowledge of the Divine Wisdom, passing from the Spiritual Heavens on to the Celestial, and rising upon the System from Sphere to Sphere. It would then cease to be looked upon as a hindrance to the growth of the Soul, and to be an evil factor in the life of the Soul upon this world ; for the motion of its magnetic plane would then be such as to exercise a beautiful influence over the Earth, and to aid it in the evolution of her children. Even as it is in its stationary position, there are no evil influences, but only the loss of the ennobling influences which it had ; and all the stories and mythologies which have grown up during the long ages in which the Celestial Minds upon this world sought upon the Occult Kingdom for the explanation of their own history and that of this Planet and the entire System of Sol, arose purely from the loss of the uplifting influence of the once moving magnetic plane. That influence was not known to them to have been Celestial in its nature, nor beneficent in its action ; and so they misinterpreted it.

J. TODD FERRIER.

ANSWERS TO CORRESPONDENTS.

C.A.E.M. *How did the Astral Kingdom arise ? And is it that plane immediately around and interpenetrating ?*—The Astral Kingdom is that plane which fills the present magnetic plane of the Planet. It is also known as “the fluidic plane” and therefore is interpenetrating in the sense that the Astral Mind in the human form is built up from it. It is the Kingdom from which much of the evil which overtakes the life, comes, through the interpenetrating power within the fluidic mind. It is the Kingdom within which the Soul has functioned for untold ages through the fluidic mind. It is the Kingdom wherein all the evil images of deeds wrought upon the outer plane are to be found. It is the Kingdom which was generated next to the magnetic plane when that plane became changed from its pure and spiritual nature in which it only reflected truly spiritual images, to have its present nature.

THE EDITOR.



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THE THRONE OF PURE CRYSTAL.

The vision which the Seer beheld when he was lifted up by the Spirit:—

The Lord sat upon a Throne of pure Crystal so transparent that all the Heavens were able to behold Him.

He was girt around with a Girdle of Light so glorious that He appeared like one standing in the midst of the Sun.

He was also clothed with garments so radiant that the Four Living Creatures veiled themselves before Him, and cried unto all the dwellers in the Heavens—

“Holy, Holy, Holy is the Lord of the Heavenly Hosts! Glorious in Majesty! Righteous in all His Ways! Ever mindful of all His Children! Ever blessing them with the fulness of His Love, and enriching them with the treasures of His Wisdom!”

And the Four-and-twenty Elders who were around the throne, bowed down and worshipped, saying—

“We praise and magnify Thy Holy Name, O Lord, who evermore reignest in the Heavens with all Thy Saints.”

And when they worshipped, the whole Heavens were filled with Praise.

THE DRINK SYSTEM.

THERE are many great and grievous evils in the world whose presence makes for the degradation of Humanity. Some of these evils are more pronounced than others, and, in their effects, more far-reaching. They not only attack men and women on the outermost spheres of their experience, but even affect them in those spheres which are regarded as the most sacred. They make their attacks upon the innermost spheres of experience through the outermost spheres. They present to the outward life some false glamour to attract the senses and deceive the mind, and through these are the most sacred spheres injured. By their captivation of the senses and the mind they are then able to enter into the very spiritual fabric of Humanity to injure the true unfoldment of all that is purest, truest, and noblest ; to even dethrone from its abiding place within the Sanctuary of the true Man, the Divine Image, that they may set up images of themselves in His stead.

One of the most obvious of these evils is the "Drink System." It is the most obvious because its effects are the more speedily seen. The system by which it is perpetuated confronts us in nearly every thoroughfare with its alluring advertisements ; its insidious forms of temptation with which to enslave the weak, innocent and unwary ; its promised helpfulness to the thirsty toilers in the workshops of the world ; and its offers of congenial fellowship and home comforts to those who may feel their need of these. Its signs are bold and attractive, its wares are concealed within. Its voice loudly proclaims it as a true benefactor to Humanity, whilst it gives to them the cup of poison. It even calls aloud to the passers by to behold its disinterestedness, whilst it maintains its terrible system at the expense of Humanity. It proclaims itself as only seeking the good of the community where it establishes its agencies ; yet it makes the noble act ignobly, the pure-minded seek impurity, the good and kind in heart to do evil things. It professes great grief

at human ills, but generates them in manifold numbers. It even professes to, as it were, shed tears of pity and sorrow over any loss befalling the poor, the widow, and the orphan ; yet it generates unspeakable poverty, imbrutes men, and alas ! women also, turns the sacredness of home into scenes of hell, and makes the orphan.

The Drink System is the antithesis of all that it professes to be and do. Its signs are significant of everything that makes for death to every noble feeling, every pure desire, every ennobling purpose. It is a system which scatters evil wheresoever it reigns. It makes desolation where it strikes. It even enters the Courts of the Civil and Criminal Law where it smites those who have become its victims with the blighting breath of what the world it has cursed calls, Justice. By its false and shameless allurements it impoverishes, degrades and afflicts its victims, and then heaps woe upon them. It robs them of what they possess of good material, moral and spiritual, and then stamps them with its own degradation and shame. Its ways are ways of falsehood, impurity, shame and degradation to Humanity in every sphere of the experience of Humanity, though it claims to be not only a greatly needed system, but Humanity's true helper and friend.

Such is the system which now threatens the land. It has grown up under the cognisance, shelter and aid of Western Civilization. It is such a system that has grown up in the very midst of all those communities in which the beautiful, pure, spiritual life taught by Christ is believed in as that life unto which all souls should seek ! It is such a system that communities known as the Christian Churches have permitted to exercise great influence over them, and even to occupy chief positions within them through its agents ! It is such a system that has professed so great devotion unto and reverence for the name of the Christ as to build Churches and rear altars in His name, for the worship of the Pure and Holy, the All-Compassionate and ever Pitiful One ! Was there

ever such an inversion of all that is truly beautiful, all that is good and pure, all that is compassionate and pitiful!

At last the Religious Communities are awakening to the reality of the terrible evil which has laid low its millions, whilst they have slumbered. At last the sound of their voices is heard as they call upon each other to unite all their forces that the terrible evil which has reared itself in their midst might be overthrown. For the evil thing has unmasked itself in their sight so that at last they have beheld its long-hidden fearful visage, and have seen what its nature is. They have heard its angry voice defying them and their noble purpose to break its power. They have seen it marshalling its forces in rage and tumult, and heard its breathings of threat against them. But they should know in this day of conflict with such forces that the battle is the Lord's; that the armies of the Lord are at hand; that the voice of Him whom they seek to serve, calls unto them to put aside every evil thing, and every ignoble feeling and purpose, to close up the breaches made in their ranks through lack of forbearance and love, to have before them the one beautiful purpose of service unto the Divine Love, and so be able effectively to minister unto His weak, innocent, and fallen children, to have the one wonderful Vision before them of Humanity crowned with the redeemed life, clothed with the garments of purity, and ruled by a righteousness born from the Divine Love within them.

The Lord of the Heavenly Hosts will sustain, guide and inspire all His children who, in purity and goodness, seek to break the evil powers, and overthrow all that would oppress and hurt.

J. TODD FERRIER.

THE ARCH OF LIGHT.

(A VISION.)

There was given unto the Soul a Vision of the Divine Love and the Divine Wisdom upon the Divine Kingdom. It was in the form of an Arch of most wonderful Light so pure that its whiteness was beyond all speech to describe it. It was as if the most Heavenly Sanctuary had been opened unto the Soul that it might behold the glory of the Divine, so full of peace was it.

Upon the walls of the Sanctuary there were written in a language which no tongue could speak, messages concerning the Divine Love and Divine Wisdom; and the writings were in letters of Gold which was so wonderful in purity that they shone out clearly amid the Glory within the Sanctuary.

Above the writing in pure Gold there appeared the Alpha and Omega surrounded by and united to the form of one like unto a very white Dove whose outspread wings formed a canopy over the Alpha and Omega.

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It was the Vision of the innermost Sanctuary of the Soul in whom the Divine Presence dwells as a Presence sought unto by the Soul, and delighted in.

The Arch of wonderful Light with the writings in pure Gold is the overshadowing Cloud above the Sanctuary whereon the Divine Love is written for the Soul to behold.

The Alpha and the Omega united by the radiantly white Dove, represent the Holy Trinity of the Divine Wisdom and the Divine Love and the Divine Spirit, the Thrice Glorious and Ever Blessed One.

THE CARNIVOROUS SYSTEM,

OR

THE HABIT OF FLESH EATING.

THE Drink System has been named the most terrible evil in the world because its effects are so obvious. It has been spoken of as the most fearful scourge that ever afflicted Humanity because its degrading influences are so rapid and manifest. It has been spoken of as the one great evil which prevented Humanity from rising into the best life, and that, were it abolished, the way would then be clear for the realization of that best life.

It is only too sadly true that the Drink System has been one of the greatest hindrances to the true and upward march of Humanity. It is likewise true that, whilst it continues, that upward march will be greatly hindered. But let us not for one moment dream that the abolition of that awful and terrible curse will enable Humanity to rise into its best life, whilst another more terrible and more awful evil prevails—an evil far more terrible in its nature and further-reaching in its effects, though much less obvious to the observer, and now most difficult to realize, especially by the Western World.

That evil is what may be correctly named "The Carnivorous System" practised by men and women. Indeed, the Carnivorous System, instead of being viewed with fear, and as an evil thing whose influence over Humanity is against everything which would otherwise make for Purity within every sphere of experience, is considered not only a right thing to be pursued, but also a System which is good in its results. Nay, even by so enlightened a people as the Members of the Medical Faculty, it is generally viewed as essential to the well-being of Humanity upon the outermost spheres of experience. It is even affirmed by them that the body must be nourished upon a certain amount of animal flesh in order to maintain true health and strength. Even nearly all the teachers in the Christian Churches not only believe that it is necessary for the maintenance of health and strength that the flesh of animals should be eaten, but they likewise believe that

the killing of the animals for the purpose of having their flesh for food, was commanded by the Divine Love, of whom it is said by these same teachers that "His compassion fails not, and that His pity is unto all creatures." And thus the System of Eating Flesh has become part of the life of the whole of the Western peoples, and is believed to be, by the vast majority, an essential thing to the general welfare.

That the habit of eating flesh is more degrading to Humanity than even the fearful System of Drink, few will believe, because, on the surface, it is not apparent. That it not only is not necessary to the health of the body, but is a great factor in making it impure, and in generating many forces of the most insidious diseases, will surprise most men and women. That instead of ministering to true health and strength, it ministers to manifold forms of weakness, not only of a physical order, but also of a mental, moral and spiritual kind, may even be a greater surprise. That it very largely contributes to the most impure conditions of the Western World to-day, may be even a still greater surprise. Nay, it may be that what will most surprise and astonish that World to be told is, that the habit of eating flesh has not only contributed to the physical, mental and moral degeneracy and degradation and affliction of the body, mind and heart of the people, but that the persistent habit for ages of nourishing the body upon flesh has so blinded the inner Vision of the Soul that the beautiful meanings of the Religion professed by the Western World have all been lost unto it; that the present awful spiritual darkness even within the Church itself and its various Schools of Religious Thought, was due largely to the darkening effect upon the higher mind (or that mind which should reflect Spiritual and Divine things) of the long prevalence of the terrible evil.

But the day has surely dawned when a new and more beautiful vision of what life should be, has arisen before the mind of the Western World through many of its noblest sons and daughters beholding the awful evil

which has imposed itself upon them for long ages. They have seen something of the fearful meaning attached to "flesh-eating," and have put the evil thing away from them. They have witnessed its degrading effects on Humanity, upon the outermost spheres of experience, and have arisen to break the chains of bondage in which the whole Western World is held captive. They have not only beheld its degrading effects upon Humanity, but they have likewise seen the awful toll of suffering which it has imposed upon those creatures whose flesh is sought after, as those creatures have been made to pass through the Abattoirs to lay down their life to minister unto the false desires of men and women. They have beheld the inhumanity within the Abattoirs of those who traffic in the lives of the helpless creatures; and have seen the fearful dread, suffering, and even anguish written upon the visage of the victims there, as their lives have been taken from them. They have at last awakened to feel the unspeakable shame and degradation of the various Shambles where the flesh of the creatures is exposed for the use of everyone who desires to purchase it as an article of food, and the very real and profound pathos of it all.

That is the true meaning of the movement in these days which has come to be known by the term "Vegetarianism." It is the meaning of the Reform in Dietetics which those of the Medical Faculty who have truly awakened to the terrible consequences of the evil of flesh-eating, have of late days instituted. It is the meaning of the Deeper Humane feeling which has of late made itself manifest in our midst, and which seeks by means of Institutions to enlighten the public mind, and to generate a noble sentiment in the breast of men and women.

But what a commentary such an awakening is upon the professedly Christian Civilization which claims to be the highest ever reached! What a commentary upon the ministry of the whole of the Christian Churches after more than eighteen centuries of labour! What a commentary upon the effect of the teaching which has been given in these

Churches concerning the meaning of the life unto which the Christ called men and women ! What a commentary upon the nature and meaning of the Life of the Christ, of His boundless Compassion and unfailing Pity ! What a commentary it is upon the interpretation of His own way of life, put upon that life by the leading scholars and teachers within the Churches, when they claim to have His authority and example for the eating of flesh ! What a commentary upon the Vision of God in His beautiful Nature, His unspeakable Purity and Love, that His Holy Name should be associated with the institution of flesh-eating ; that He should be charged with making His children degrade themselves even to the level of the carnivorous animals which prey upon those less able to defend themselves, and of instituting the fearful Abattoirs where the creatures are made to lay down their lives to furnish flesh for the Human Children ; and that the shame of the Shambles where the mutilated forms of the poor creatures are exposed to the view of every passer-by should be attributed to Him ! What a commentary on what the Churches understand by "Purity," "Love," "Compassion," and "Pity !" What a commentary upon the view the Churches even now take of the meaning of "Redemption" and the Life to be lived by the Redeemed Ones !

This awful system of inhuman treatment of the helpless sentient creatures ; of living on their flesh ; of Abattoirs where they are compelled by brute force used by those who should be truly Human, to lay down their lives to meet the demands made upon them by the low animal cravings and tastes of men and women ; of Shambles where their bleeding forms are exposed to view in the most shameless and most callous fashion ; has not only grown up amid the Western Civilization, but is itself a very real part of that Civilization which proudly and loudly boasts of its superiority over all other Civilizations in the world to-day, and all which have preceded it. Nay, the awful system of eating flesh has become a very real part of the religious life of the Christian. Verily, it has

become so much a part of that life that those who profess to follow the life taught and illustrated by the Christ, make it even a part of their prayers for the Divine Blessing, when they beseech Him who is so good and so merciful to bless the remnants of the poor creatures' flesh unto the strengthening of their bodies.

Oh, the pitifulness, the unspeakable sadness, the terrible darkness and shame of it all! Oh, the woeful degradation of the Heavenly Father's Children, and the indescribable pain, suffering and anguish of the creatures! Oh, the grief of the whole Heavens over the fearful ways of the Children of the Heavenly Father, who should have understood His Nature, His Compassion, His Pity, and the beautiful Life of the Christhood unto which He has been calling them!

J. TODD FERRIER.

PRAYER.

WHEN the Churches pray for the coming of the Kingdom of Heaven upon the Earth, what is it they expect to come? When they pray for the Divine Will to be done on the Earth even as that Will is done upon the Heavens, what do they understand by doing that Will!

Are not all who dwell upon the Heavens where He reigns, pure in all their ways, loving in all their thoughts, tender in all their ministry, full of compassion and pity towards all upon the Earth?

When the Soul of the People truly prays for the Kingdom of Heaven to come upon the Earth, and the Divine Will to be done even as in the Heavens, then shall that glorious event take place; for the people will put away every evil thing in foods and drinks and garments, in thoughts and desires and feelings, in aims and ambitions and affections, in visions and ministry. And Heaven will be within them, and the life of Heaven lived by them.

J. TODD FERRIER.

THE SOUL'S BURDEN FROM THE PAST.

WHEN the Soul truly seeks unto the life of the Divine, its path becomes one full of hardships. Its ways are such as no man would choose, so difficult are they to tread, so full of that unspeakable trial which is spoken of as the Regeneration. Its ways become ways of the most strange and, what seems to be, mysterious suffering arising out of its recovery of all the influences which have pursued its path since the time when it went down into the material states. It has to bear the burden of these influences, even when it seeks the Divine Love and Divine Wisdom to be fully realised in its life and service. And the burden is sometimes so great that the Soul may feel as if it were verily again descending from the true path of life and service. It may even for the time being find the influences of the past upon it to be so strong that it feels the evils adumbrated from the long past as if they were quite fresh. It may even fall under the dominion of these terrible evils for a brief period through their accumulative power. It would indeed utterly lose all its beautiful trust in other Souls, all its buoyant hope for the blessed realization of the Divine Love and the Divine Wisdom, all its confidence in the Divine Goodness, all its true Spiritual Vision, but for the Divine Goodness who spheres the Soul and gives unto it Angelic ministry. It would cease to even seek unto the realization of the Divine Vision within the Sanctuary for very fear lest it should only discover that it had been once more betrayed to enter into such conditions as enabled those who had sought its hurt in the long ages of captivity and bondage amid the sensuous and material things of this fallen world, to again dominate its life. It would at times be afraid lest one of the awful evils which overtook it in the state of bondage should come into its life to possess and dominate it. It would at times feel those evil influences of the past to be so great upon it that it would dread lest they were seeking to overwhelm its life, and even to bring it down into the several states

of evil which they represented when the Soul was overwhelmed by them. For when the Soul has begun its Regeneration so that the past breaks upon it, and that past becomes adumbrated upon the Mind, then the whole life is filled with the influences of the past experiences and consequently suffers a pain and anguish which none can understand and interpret unless they themselves have passed through the like experiences. All the past becomes known unto the Soul, all its terrible experiences which befell it in the days when it was first betrayed to seek the life of the perverted conditions found in this world after the descent of the entire System into the fixed states in which its Spiritual Substances are now to be found. It has once more to pass through the Animal Kingdom in its feelings and even Visions as it treads the path along which it has come; and the Spiritual states of the Soul as it passed along that terrible pathway as it made its way towards the form most adaptable and suitable for its life upon the outermost planes, have all once more to be felt as they are adumbrated upon the Mind. All the fear and the awful dread; all the loathing of the states and the suffering which they severally imposed; all the unspeakable reproach and shame by which the life was humiliated; all the terrible spiritual darkness arising out of the degradation; all the opposing influences to its deliverance from the fearful captivity and bondage; all the unspeakable pain and anguish imposed by the human experiences as it sought to rise up out from the Animal states; all the woe heaped upon it when it sought only to find the Divine Love and Divine Wisdom and His beautiful service unto all His Children—all these experiences in their multiple form are adumbrated upon the Mind. And only the Angelic ministry from the Lord enables the Soul to pass through the deep waters of sorrow and anguish in the days of its Regeneration.

J. TODD FERRIER.

THE SOUL SEEING THE PAST.

WHEN the Regeneration of the Soul is accomplished whilst it is still vehicling through the human form upon the outer physical planes, its experiences are of the most sad and painful kind. When the past begins to break upon the Soul and it is then adumbrated upon the Mind, it seems as if all the evil of the past had been gathered together into the one life so that the whole being becomes afflicted. The Mind grows more and more sad as the past is adumbrated upon it, and feels the burden of the evil more and more intensely ; the lower or brain-mind is greatly afflicted, and is unable to understand what has befallen it, and so misinterprets the experiences as relating to this present life ; the body also suffers the effects of all the lives of the past as the various experiences are again felt by the Mind. The whole being thus becomes greatly affected, burdened with a dire load no one may bear for it, and none even understand but those who have passed through the like great tribulation. And not only is the whole being afflicted from the memories of the various lives lived by the Soul, but the influences of these various lives will so act upon the Mind as to influence it momentarily to go along the path trodden during the life whose memories have come back, even to the doing of the like things. And thus the whole life becomes one full of the strangest experiences, full of perplexities, so variable on the apparent surface because of the variable-ness of the influences that it cannot find any true rest except such as breaks in upon it from the Divine Love from whom it is sphered.

In the Regeneration of the Christ-Soul the like experiences had to be passed through. When the various lives broke upon the Mind, so intense was the anguish that the afflictions were too terrible to be even adequately written of. The anguish which then became His heritage was such as no man might know—an anguish far surpassing that in the Gethsemane Vision.

J. TODD FERRIER.

UPWARD, STILL UPWARD!

WHEN the Regeneration has been accomplished by the Soul, then is its true life again realised. The Divine healing is so full and so complete that the Soul is once more able to enter into the joy of the service of the Divine Love. The Divine Love is again realized as the great healer. The Divine Presence is once more known as the "overshadowing cloud" from the Divine. The Holy Fire of the Divine Love in His illumining power is once more known as the Pillar of Holy Fire. No more is there any night to the Soul, for the Lord is again its Everlasting Light. No more is it in the land where the oppressor reigns, but is an inhabitant of the Holy City upon Mount Zion, a member of the Christhood Order. No more is it a captive amid the streams whose waters flow through Babylon, but one whose dwelling is by the rivers of the Divine Love and the Divine Wisdom. No more is it as one whom the Divine Presence has forsaken, but one in whom the Lord delighteth. No more is its life a Desolation, but one unto whom the Country of Beulah is open, and to whom it becomes an inheritance. No more is its way through the Valley of Gehinnom—the Valley of the darkness and the shadow of Spiritual Death where lurks every evil beast of spiritual prey—but upon the Delectable Mountains where the Vision of the Spiritual Heavens is open unto the Soul, and the ministry of Angels from the Lord becomes a realisation. No more does its path lie through the Valley of Gehenna where the pestilential fires of every kind of sensuous passion burns—the Astral Kingdom in its impure spheres and states—but upward, still upward, unto the Mountains of the Lord, Sinai and Horeb, Gerizim, and even unto Lebanon whose Glory is Divine.

When the Soul makes of itself "a Sacrifice of sweet-savour unto the Lord" that it may be used by Him in some form of service upon the planes of any fallen System, its pathway becomes that along which the fallen System has moved. And it was along the pathway taken by this World that the Christ-Soul had to move in His

Sacrificial service. When he offered unto the Lord His very Soul for services in order that this world might be restored unto its Ancient Estate when no evil was known, but only goodness and love, He little realized what it would mean to take up its awful burden of evil and bear it as if it were all His own, to tread in the ways taken by the children of this world so that He might know what it was to be even as they were, and thus to so live amongst them as to be one of them that He might know all that they had to endure. For it was in such a way that "He took upon Himself their infirmities and diseases," and so made of His very Soul an Offering for Sin. And it was in this way that all the terrible anguish associated with the Sin-offering became His portion as He trod the terrible Valleys of Gehinnom and Gehenna. He was made like unto all His brethren in their weaknesses and sufferings, so that he became the *real* "Man of Sorrows well acquainted with human grief."

In the Regeneration that terrible burden became an intensified Gethsemane when all the terrible pathway was again beheld, so that the Christ-Soul had to pass along the same path as the Soul has to tread in its passage from the captivity and bondage into which it was betrayed, to the pure and Holy Estate of the Christhood.

J. TODD FERRIER.

THE THRONE OF PURE WHITE.

(A VISION.)

One beheld a Great White Throne whereon sat the Lord.

Around the Throne was a Rainbow glorious to look upon, which also formed steps unto the Throne ; each colour was a step inwards and upwards.

Around the steps were seated Four-and-Twenty Elders who served before the Lord continually, who bowed in worship before Him, saying unto all the

Heavens :—

“ Alleluia ! Alleluia ! Alleluia ! The Lord Himself reigneth within the Heavens and upon His worlds ! His power hath overthrown the Adversary who afflicted and accused His children, and hath delivered His Saints from oppression.”

And at the Voice of the Four-and-Twenty Elders, the whole Heavens worshipped Him who was so glorious, saying—

“ Thou art worthy, O Lord, to receive the Glory and the Praise of all Thy Saints ; for Thou hast Redeemed them out of every evil from among the Nations and the peoples who know Thee not, that they might be unto Thee Thy Holy Priests within Thy Kingdom.”

ST. JOHN.

* * *

The Great White Throne whereon sat the Lord, is the innermost seat of the System of the Soul whereon the Divine Presence rests.

The Rainbow around the Throne whose wonderful colours formed steps, was the Holy Spectrum of the Divine, the Seven Sacred Spirits, the Elohim.

The Four-and-Twenty Elders around the Throne are the various spiritual states through which the Soul must needs pass ere the Vision becomes a realization unto it : Twelve upon the Spiritual Heavens and Twelve upon the Celestial Heavens.

The various colours which formed the steps and are the Seven Sacred Spirits, represent the various degrees of Divine Estate of the Elohim.

The Saints who were Redeemed are the Christ-Souls whose Adversary is being overthrown by the Divine Love and Wisdom, and their perfect deliverance accomplished from every evil thing.

AFTER THE REGENERATION.

WHEN the Soul passes through the age of the Regeneration it is then illumined from the Divine Love and Divine Wisdom. The fearful past grows less and less within the Vision of the Soul as the Divine Love becomes more and more realized ; and the distressing influences of the recovery of the past gradually grow less acute as the Soul realises within itself the inflowing of the Divine Love whose magnetic Life-Stream heals every wound, and the inward light of the Divine Wisdom kindled from the Seven Sacred Fires which burn continually before the Throne of the Lord, the Seven Sacred Spirits of the Lord known as Elohim.

The Regeneration of the Soul is therefore not only an important experience in the path which it has to tread on its way unto the Estate of true Christhood, when the Divine Love becomes a most blessed conscious realization and the light of the Divine Wisdom continually burns within the Soul ; but it is the most important event in its history since the time when it went down into bondage in the land of spiritual darkness and oppression—the land of Egypt where Soul famine reigned (the land of the sense-life), and where the Assyrian oppressed the Soul (the fearful oppression begotten from the Mind generated upon the Astral Kingdom). It is the most important event in the return of the Soul from Captivity to the Sense-life because only when it has been accomplished may the Soul enter into its long lost inheritance. Only when it has arisen from the dust of its humiliation may the Soul find that entrance into Life. Only when the experience has followed the Redemption may the Redeemed Life be crowned with its long lost Christhood. Only when the Redemption has been crowned with Regeneration may the Divine Mysteries be unfolded through the Soul. Only when the Redeemed Life has been crowned with the Christhood may the Vision of the Divine Love and Divine Wisdom be made manifest unto the Soul.

J. TODD FERRIER.

REGENERATION.

THE Regeneration of the Soul is usually understood to mean what was known a few generations ago as "the Sanctification of the Spirit." It is made to relate to what has been spoken of as the new or "second birth." It has been applied to the change which is supposed to be effected when the Divine Spirit descends upon a man so that all his ways are changed from being the ways sought by this world, to be those of the Divine. By means of that Descent of the Spirit upon him the man is supposed to be "a new creature," and all the old ways of living and doing are passed away so that every experience is new, and is of an entirely spiritual order. By that wonderful change wrought within the man from the Divine Spirit, he is supposed to be "a new creation," and that the new creation is a state of experience spoken of as "being in Christ Jesus."

Such a view of the Regeneration is self-contradictory. It implies that man is not a true spiritual being until he undergoes the experience known as the second birth. It implies that the Redemption of man is his Regeneration, and not anything accomplished for him and objective to his own experience. It tacitly acknowledges the awful doctrine of a certain school of materialistic philosophy, that man is nothing but a higher animal until "the new creation" is accomplished in him by which he becomes a spiritual being. It denies him any Spiritual heritage until the new creation is effected. *It is not a Regeneration but a new generation.* To regenerate a Soul is not to make it, but to renew it. To regenerate is, therefore, to restore unto it the conditions and experiences which were once its heritage. To regenerate it is to bring back the state that has been lost. It is to do more than redeem it from its evil into a life of purity and good. It is to so restore it to its Ancient Estate that its life is nourished from the Divine, its ways are guided and directed by the Divine, and the whole service of its life is unto the Divine. It is to restore unto it its Ancient power

to see and know the Divine. It is to bring back unto it the power to see the Divine Visions which once it beheld long ago when no evil was known unto it. It is to so restore it that the ancient power to function upon the Spiritual Heavens will become its possession again, and enable it to rise on to those Heavens to receive messages from the Divine Love and Divine Wisdom. For to regenerate the Soul is to lift it up into the possession of the Estate from which it fell. And to lift it up into that Estate is the process of the Regeneration. And the process implies not only the recovery by the Soul of its Ancient Estate with its beautiful and Holy Visions of the Divine; but it likewise implies the recovery of all the way which the Soul has gone since the days when it descended from its Ancient Estate into the captivity and bondage of mere physical existence. It is the recovery of all the path trodden by the Soul since it left the true Human Kingdom which was entirely spiritual in its nature, and as that path was a terrible one, spiritually dark and full of the unspeakable horrors now witnessed in the Animal Kingdom, and full of the fearful strife and contention in that Kingdom, and also found in the present Human Kingdom; full of the unnamable things which characterise the Animal Kingdom, and the Human Kingdom where the animal nature and spirit dominate the mind; full of every element, desire and feeling opposed to the life of the Soul; it is a path whose recovery heaps the most unspeakable fear and suffering and anguish upon the Soul as the past experiences break upon it.

The Regeneration is the process of the uplifting of the Soul unto the Estate whence it fell; and as it rises up into the realisation of the Divine Presence, Love and Wisdom, it beholds the past unfolding before it.

J. TODD FERRIER.

REDEMPTION.

THE Regeneration of the Soul when the memories of its lost Estate break upon it, and the visions and influences of the path it has trod since its descent from that beautiful Estate come up before it and make it feel anew the terrible nature of the evils which overtook it when it left the Spiritual Heavens, is the experience which always follows the true state of Redemption when the life is purified in all its desires so that its seeking is always unto the Kingdom of the Soul that it may enter that Kingdom and have all its life generated from it. The Redeemed Life must precede the Regeneration. The Redeemed Life must be lived when the Regeneration is being accomplished. Were it not so lived, and it were possible for the Regeneration to take place without that life, then the Soul would be drawn down again under the accumulative influences of the terrible past. It would not be able to resist the strong bias towards certain conditions which had influenced it in the past. But for the influence of the new state of life upon the mind and the body, the life would go away for a time along one of the ways which the Soul took. But through the influence upon the body and mind of the new life through the Soul seeking unto the Redeemed Life and the Divine Vision within the Sanctuary of the Most High, the Divine Love is able to sphere the Soul, and thus to sustain it during the heavy and grievous trials of the Regeneration, and so to protect it from the terrible evil which might otherwise overtake it.

The Redeemed Life is the true life to be lived by the Soul upon this world. It is that state when the body is made so pure in all its desires through being nourished purely, that the ordinary sensuous life has no attractive influence over it to draw its desires to seek fulfilment or gratification in the ways pursued by men and women in the world. It is that state in which the mind is so purified in all its visions of life on this world, that it has no impure or sensuous purpose to serve in whatsoever it

undertakes, but seeks only in its service of life to rise ever higher and higher towards the Divine Life. It is that state when all the longing and profound yearning of the Soul is towards the inward realisation of the Divine Presence, Wisdom and Love.

The Redeemed Life is, therefore, a true state of Redemption from sensuous captivity and material bondage. It is a Redemption which is so real that its effects are made manifest in a life of purity on every plane of experience. It is the true Redemption unto which the Life and Teachings of the Christ pointed. It is the only Redemption which the Soul can ever know in this world or when it passes away from its outermost spheres. It is the only kind of Redemption consistent with the very nature of the Soul itself, or with the beautiful purity of the Divine Love.

J. TODD FERRIER.

THE VISION UPON MOUNT ZION.

(A VISION.)

Behold upon Mount Zion stood a Lamb full of most grievous wounds.

Before the Lamb there arose out of the Earth all the Saints who had "washed their garments in the Blood of the Lamb," and who were clad in white linen as becometh the Priests of the Most High.

These were they who had not defiled themselves in the Great Babylon; who had never loved the things which are in this world; who only sought to be the Lord's even when they had to endure the defilements imposed upon them in this world; and who always bore His name on their foreheads.

The number of them was the number of Mount Zion, one hundred and forty and four thousand. And they follow the Lamb whithersoever He goeth, and worship the Lord, saying,

"We praise and magnify Thy Holy Name, O Lord ! Thou wast, and art, and shalt be evermore the Holy One, the Redeemer of Thy Saints, the Saviour of all Thy Children."

And at the sound of their Praise the Four-and-Twenty Elders bow down to worship the Lamb and the Lord, saying,

"Alleluia ! For the Lord Himself reigneth."

And the Four Living Creatures likewise bow themselves before Him and worship, saying,

"Thine O Lord is an Everlasting Kingdom whose Dominion is from the River of Wisdom unto the River of Thy Holy Love, and which encompasseth the whole Heavens wherein Thy Glory shineth and Thy Praise is heard."

ST. JOHN.

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The Lamb in the Vision full of grievous wounding resting upon Mount Zion, is the Divine Love. For the Lamb is the symbol of the Divine Love ; and the grievous wounds are those sufferings borne by that Love as it has sought to recover and redeem the Soul.

The Saints who arose out of the Earth are those Christ-Souls who were sent from the Divine Kingdom to minister unto all the Children of this Earth. And their number which was that of Mount Zion, One hundred and forty and four thousand, was the number of the Celestial Christhood.

These Souls never defiled themselves in this world in the innermost Sanctuary of their being, though their outward garments were defiled by the evil of the world. They loved not this world nor their lives in it ; for the lives lived were always full of grievous burdens, and sad and sorrowful experiences. They loved not their lives even to the giving of them unto that death

whose coming was always their great fear—the death unto all their hopes and trust in the Divine Love.

The Christ-Souls are those who arise out of this Earth whose life on the Human Kingdom is so full of false ambitions, material desires, impure feelings, and unhallowed affections. They wash their robes in the Blood of the Lamb. They make clean their ways through the inflowing of the Divine Life-stream, the Love which purifies.

The Praise which these Christ-Souls render unto the Lord, is the praise of a purified life.

The service as Priests before the Lord whom they love, is the service of consecrated lives.

When these worship the Lord, the Four-and-Twenty Elders before the Lamb worship the Divine Love : they are the twofold Estate of Spiritual and Celestial Christhood.

And the Four Living Creatures also worship the Divine Love when the Four-and-Twenty Elders worship ; for they are the Fourfold Kingdom of the Soul—the Human, the Angelic, the Celestial or Sons of God, and the Divine.

When the Christ-Souls worship they worship with all their being.

When they give themselves in service they suffer with the Divine Love, and are partakers of the awful burden borne by the Christ-Soul.

In them does He who gave Himself to accomplish the Redemption of this World's Children, find the sharers of the burden of His Travail.

THE NEW INTERPRETATION.

CXI.

THE EVOLUTION OF THE SOUL.

THE new age which came to the Planet as the result of the breaking up of the great ice-fields; the restoration of its magnetic plane with the magnetic power of its action intensified through the addition of the Moon's magnetic plane; the awakening of the Planet-Soul from its long slumbers, with the awakening of all the Christ-Souls and her children, might have resulted in the Redemption of them all unto the state from which they went down into the captivity and bondage generated out of the material conditions which had overcome the Planet, and restored the beautiful conditions which then prevailed. It might have been the age of the Regeneration of the Planet-Soul and the Christ-Souls when they would have had restored unto them their Celestial Estates. It might have been the restoration of the Golden Age unto the whole of the system of this world when the Soul would have known only those things which are pure, good and true because born from the dwelling amongst them of the Divine Love as made manifest upon the lower Spiritual Heavens. It might thus have been an age when the whole Heavens would have had cause to rejoice instead of sorrow, and the Morning Stars to sing for very joy, instead of the weeping and anguish which it brought.

But though so great hope had been raised in the Heavens that Jerusalem would once more be restored to her former glory, and all her children be once more clad in the garments of goodness and praise, and all her priests be once more arrayed in the white linen of the Christ-hood Estate, yet the hope was not only not realised, but Jerusalem became the victim of all the enemies who had encompassed her. She became the victim of all the evil forces which had destroyed her beautiful terraces or planes, her palaces or spiritual homes of her children, her rich gardens where grew every kind of pure and beautiful fruit for the spiritual nourishment of the Children by

means of which they learnt concerning the Divine Love and the Divine Wisdom. The new magnetic conditions became only the means whereby the terrible evil elements gathered more power by which to affect the desolated City and its Souls. The new magnetic plane became so powerful that the Souls even of the Christs were not able to any longer dwell upon it until they had fashioned out of the magnetic elements, Minds which would be able to endure the magnetic influences, and through which they could function. But the generating of such Minds was the beginning of all the other Disasters which overtook the system and all the Souls in it. It was the beginning of a new epoch full of the direst evils for the Planet, the Planet-Soul, and the whole of the glorious System of Sol. For the elements out of which the Minds for the Christ-Souls were generated had not been in any way changed back into their original pure spiritual conditions, but were still in the state in which they were when the magnetic plane was full of evil forces. And so the new Minds were like the elements out of which they were generated, evil in their tendencies, misleading in their reflective power through inverting the images from the Spiritual Heavens which were thrown upon them. For by means of them were the Christ-Souls so misled, that when they received a message from the Divine Love which counselled them not to again descend into any material forms, but to perform their ministry from the lower Spiritual Heavens, the message was turned into the opposite counsel which advised them to again descend and fashion forms to function through both for themselves and the children unto whom they ministered. And the result was that instead of rising on to the lower Spiritual Heavens to minister from there unto the children of this world, they went down into the forms which had been generated upon the outer planes, and through these began the generating of such forms as they could for the children of this world. It was the beginning of the Orders of the Animal Kingdom known unto Physical Science to-day. It was the beginning of

that fearful Animal Kingdom when the forces were all at variance, and warfare of the most terrible kind filled all the planes. It was the beginning of the Animal Kingdom out of which the present Astral Kingdom was generated upon the magnetic plane. It was the beginning of the awful conflicts between the various Animal Orders, conflicts which have prevailed all through the untold ages since the present Animal Kingdom was formed, and which was brought up into the Human Kingdom when the children of this world were at last able to rise up out of the Animal Kingdom, and which continue even now between race and race.

When the Christ-Souls made the mistake of generating the Minds to enable them to function on the new magnetic plane, they were not only drawn further away from the Divine Love and Wisdom, but their power to return was gradually weakened because of the wrong magnetic influence of the Minds which naturally responded to the elements out of which they had been fashioned. They were thus drawn further and further away from the state which they had hoped to retain so that they might continue to receive messages from the Divine Love and Wisdom as these were broken for them upon the new magnetic plane, until at last they were no longer able to receive messages from the lower Spiritual Heavens. Thus did they go ever deeper and deeper into the awful spiritual darkness where no light from the Divine Love was able to reach unto them. It was *the third descent of the Soul*, the worst descent for the Christ-Souls, the worst descent for the Planet-Soul because it prevented her from accomplishing her Redemption and Regeneration as the outcome of poor Luna's loving ministry unto her.

J. TODD FERRIER.

THE GREAT MULTITUDE.

(A VISION.)

There was shown unto one the Vision of a vast multitude as if gathered out of every Nation and People and Language. They were before the Throne whereon the Lord was raised, around which the wonderful Rainbow was beheld, and where the Twenty-four Elders bowed before the Lord in worship.

These were they who had come out of the great Tribulation upon the Earth, who had made clean their garments through "the blood of the Lamb" who was one with the Lord in the midst of the Throne, and who are ever before the Lamb following him whithersoever he goeth.

Unto the great multitude were given from the Lord, white robes of spotless linen. Upon their heads were placed, as it were, crowns made of the finest gold, and in their hands they carried branches of the Tree of Life.

As they followed the Lamb whithersoever He went, they sang a new song, the song which Moses once taught them concerning the Lamb, saying,

"Worthy O Lord art Thou to receive the Glory of the Heavens, the worship of Thy Saints, and the service of Thy Children. For Thou hast redeemed us out of every nation and people and tongue upon the Earth, that we may no more hunger for the Living Bread without finding Thee; nor thirst for the Living Waters and fail to find Thee; nor sigh for the inward Light without beholding Thee; nor mourn for the Holy Comforter who giveth Peace, without knowing Thee! For Thou hast led us unto the Living Fountain of Waters of Life, and amid the Angelic Pastures where falls the Heavenly Manna. Thou hast taken away our sorrow through the inward Light of Thy Holy Spirit, and filled us with Thine

own beautiful Peace through the consciousness which Thou, in Thy Love, hast given us of Thy Abiding Presence."

ST. JOHN.

The Vast Multitude are the purified Souls who seek unto the Redeemed Life.

The washing of their robes in the blood of the Lamb is the cleansing of their lives from the innermost to the outermost sphere, through the power of the Divine Love within them.

The Lamb in the midst of the Throne whom they follow and in whose blood they are said to cleanse their garments, is the Divine Love whose Life-stream ever flows unto all His Children to nourish and make them pure.

To follow the Lamb whithersoever He goeth, is to walk in the ways of the Divine Love, whose ways are those of absolute Purity, Goodness, Truth, Righteousness, Wisdom, Compassion and Pity.

To be redeemed out of every nation and people and tongue is to be redeemed from everything born from the national and racial and local spirit by which men and women are dominated, their thoughts influenced, their visions limited, their affections circumscribed, and their service in life guided. For a Redeemed Life is a life lived for the Divine, in all its ways. In all its ways it endeavours to interpret the Divine Love in a boundless Compassion unto all Souls, and a Measureless Pity unto all Creatures.

When the Redeemed Life is so lived by the Soul, then is the Soul ever before the Throne whereon rests the Lord whose Vision then breaks upon the Soul.

THE NEW INTERPRETATION.

CXII.

THE EVOLUTION OF THE SOUL.

THE new age which opened for the Planet with the breaking up of the encompassing ice, and which might have been the beginning of the Planet's Redemption, became an age when every experience added to the awful cup of bitterness to be drunk by the Planet-Soul and all the Christ-Souls. It was an age whose every experience seemed to pave the way for new disasters, so terrible were they that evil was multiplied at every step. The Christ-Souls went further and further down into the captivity and bondage of the mind and physical form through following the Souls of the Children of the Planet. The Planet-Soul went further and further away from the possibility of accomplishing her Redemption and Regeneration through the downward movement of all her children. The Planet became the instrument of affliction to the other members of the System, and through these afflictions the whole System of Sol was thrown out of harmony, whilst some of the members, as we have seen, were almost destroyed. It was an age that devastated the Heavens of the Divine Love upon the System of Sol by so acting upon the magnetic conditions of the photosphere of the Sun that they were thrown into a state which is now spoken of as incandescency, but which was that very state into which the spiritual substances of the Earth were thrown when the Planet moved away from the Ecliptic. For the wonderful Photosphere of the Sun which Physical Science regards as matter in a state of incandescency prior to its passing into states of liquification, contraction, consolidation and fixity like the elements of the Earth, is not matter as known to Physical Science. It is built up of pure Spiritual Substances responsive to the Divine magnetic currents flowing from the inner Kingdom of the Heavenly System, and full of magnetic power for the healing of this world and the other members of the System who require the magnetic influences. It is the manifestation upon the

Heavens of the Sun of the energizing forces of the Divine Love. It is the perpetual testimony to the Presence of the Divine upon the Spiritual Heavens pouring forth His Life-giving power to aid all his children upon the System of Sol—Celestial and Spiritual. It is, therefore, not physical as man thinketh, but Spiritual. It is not matter in any understood sense, but magnetic Spiritual Substances. Its office is not merely to illumine and warm the now dark and non-magnetic Systems which revolve in varying orbits around it, but also to impart healing magnetic rays unto the Planets, the Planet-Souls, and all the Souls upon the various Systems. For many of its rays penetrate even through the systems, thus aiding the Planet-Souls to accomplish their Redemption.

The effect upon the Photosphere of the increased magnetic action upon the magnetic plane of the Earth was to cause the Photosphere to rotate upon poles like a world. Only in this way was it able to preserve its original magnetic condition from being changed.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXIII.

THE EVOLUTION OF THE SOUL.

THE new age which began with the breaking up of the encompassing walls of ice; which took the Planet-Souls, the Christ-Souls, the Planet and its children into still deeper captivity and bondage; which saw the rise of the present Animal Kingdom; which brought about disaster to the Moon and her children; which wrought such havoc upon Mars and the Celestials known now as the Minor Planets; which caused the System of Jupiter such changes as turned it from being a complete System embodying the Three-fold Estate—Divine, Celestial and Spiritual—into one whose estate was like that of the Earth; which, through the mistake of Jupiter, wrought evil upon the magnetic plane of Saturn; which so acted upon the Photosphere of the Sun that its magnetic action became changed; also so influenced the beautiful System of Venus that she lost her outermost

planes and those children who were upon them, for they were drawn down upon the Earth during the great volcanic periods. Nay, not even then did the evil influences end; for when the magnetic conditions of the Photosphere of the Sun were influenced so that they became changed in their action, then the little Celestial System of Mercury likewise became changed. For Venus was a Human-Soul System like the Earth where Souls were generated for the Divine; and Mercury was the Celestial House into which Souls who sought the Divine Wisdom rose, and where they dwelt as the Celestials unto whom the Divine Wisdom upon the Divine Kingdom was interpreted. Venus was compelled by the new conditions to shut up her beautiful System lest worse evils befell it through the tremendous magnetic forces at play upon the Earth; and Mercury was compelled to make a change in her motion round the Sun when the Photosphere of the Sun began to rotate. Venus lost her Celestial Estate as a Planet-Soul through having to shut up her System; but she retained her Spiritual Estate as a Human-Soul System. Mercury only lost her Divine Estate as a Planet-Soul through being compelled through the change in the Sun's Photosphere to make the change in her motion round the Sun; and the new motion so acted on her magnetic plane as to cause that plane to rotate in the opposite direction, which, whilst it made her lose or sacrifice her Divine Estate, enabled her to preserve harmony amongst her planes. The System of Venus became changed in nature; that of Mercury remained the same. The System of Venus continued to be Spiritual, though her children were compelled to take outward forms on the outermost plane when the System became closed; the System of Mercury was unchanged because her children remained in the Celestial Estate. The System of Venus continued to be the home of every pure desire, the sphere of beautiful spiritual love; the System of Mercury remained the House of the Soul when passing upwards into the Celestial Heavens.

J. TODD FERRIER.

THE TRANSFIGURATION.

(A VISION.)

Upon Mount Zion was the Lord beheld like one Transfigured.

The fashion of His Countenance was so changed that He appeared in the fashion of Moses and Elias when He spake of the things which would require to be accomplished for Jerusalem.

His Countenance was glorious with the Light radiating from Him; and His garments shone white such as no eye of man hath beheld, and glistened with the glory which poured upon them from His Countenance.

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The Lord was thus made manifest unto the Souls who were with Him that they might understand His great Love for this world, and His purpose to redeem it. He was made manifest unto John and Peter and James—the Beloved One, the Illumined One, the Faithful One. He was made manifest unto them that they might know what it was which had to be accomplished for Jerusalem. He was made manifest so that they might know the meaning of the death which had to be experienced within the City of Jerusalem—the passing away from the Estate of Celestial Christhood to become the Sin-offering. They had known of the holy purpose to redeem this world since the days when as Moses He spake unto them. They had known the nature of that redemption since the days when as Elias He had instructed them, and portrayed unto them the sufferings to be endured in the Travail of Redemption.

In this way was the Sin-offering made known, and its nature portrayed in the pure Hebrew times.



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IN THE PATH OF THE LORD.

When the Lord returneth unto the City of the Soul, then shall all her ways become those of the Highway to Zion ;

For in His path shall no evil any more be found, nor anything wherewith the Soul may be afflicted, nor by which it may be cast down and filled with grief.

Goodness and Mercy shall go before Him ; Loving-kindness shall make beautiful His ways ; Tenderness shall spring up from even the desert ground, full of healing balm ; Truth shall make manifest how beautiful are her garments, and how precious her Wisdom is as an Inheritance ; Righteousness also shall flourish like the ever green tree, making glorious the ways of the Divine Love.

Then shall the Divine Love be known as the sum of all Good whose ways are full of Mercy and Tenderness. His Righteousness shall be known in its blessing of Peace, and His Truth as the Holy Wisdom of His Love :

For the Lord shall be unto the Soul its everlasting Strength ; its crown of Life, Light, and Love.

THE SYSTEM OF VIVISECTION.

THE evil Systems of Drink and Flesh-eating have their corollary in that of Vivisection. They have laid deep in the whole being of Humanity such diseases as have baffled the genius and the learning of the Medical Faculty, and led them to adopt a System of Therapeutics opposed to a true method of research ; opposed to everything that makes for a true sympathetic insight into the nature and cause of the various diseases ; opposed to a vision of truth concerning the very nature and cause of the fearful afflictions which in these later ages have been multiplied unto the Western World ; opposed to every noble sentiment which should not only spring from the heart of a noble Civilization, but characterise it in all its ways ; opposed to the true upward march of Humanity, because it teaches men and women to so far forget themselves and the kind of life which they should live, and the Compassion which they should possess and make manifest in genuine Pity, as to have the helpless creatures whose limitations have placed them at their mercy, afflicted with pain and suffering unspeakable at the hands of those who seek knowledge of disease in the Physiological Laboratories ; opposed to the true Healing of Humanity, because it not only fails to heal their afflictions upon the outermost planes of experience, but it generates diseases of an even more subtle nature, and re-acts upon the mind of Humanity to the mental, moral and spiritual loss of the Race.

For Vivisection has taught in its most fearful form the doctrine of Substitution. It has been a wonderful illustration of that most awful doctrine in which one life is substituted for another. It has out-classed all the barbaric theories concerning Substitution in that it has not been so roble, since, instead of having one who had the power of a God to lay down his life and to take it up again, but who also had the power to save man by the act from the penalty of his transgressions, its advocates not only have the ignoble habit of taking away the life of the helpless creatures to minister unto their false desires in

the vain belief that the flesh of the creatures was meant to be their nourishment, but they impose upon them by their false Therapeutic methods pursued in the Physiological Laboratories, the most indescribable anguish and agonies, in order to discover, if possible, some means by which to heal men and women of the manifold diseases which they have generated through their own impurity.

The whole system of the healing of disease by means of Substitutes is not only a delusion of the mind, but it is the betrayal of all that is truly noble in Humanity. It is the degradation of all that is true in man's nature. It is the dethronement of the Divine Image within the Sanctuary of man's being, and the replacing of that pure and holy Presence with the very beast of matter. It is the inversion of every noble impulse; the perversion of every noble feeling; the degradation of the truly spiritual being to the level not only of the carnivorous animals which prey upon the weaker races, but also to that of the most loathsome spirit made manifest in those animals which not only kill their prey, but likewise torment them for their own gratification. It is the repudiation of Man's own true origin and the high destiny unto which the Divine calls him. It is the repudiation of the meaning of the life unto which the Christ had called him, the blotting out of its possible vision unto the Soul, the very denial of everything which that life was to bring to the whole being of man on every plane of experience.

Nay, it is even the apotheosis of the beautiful Christhood which the Western World professes with so much energy and so great ostentation. It is the apotheosis of the Faith said to have been delivered unto the Saints. It is the apotheosis of the Soul of Humanity, since it generates in Humanity those elements which make for "spiritual death." It is the apotheosis of Physical Science when it knows so little of the true path to a pure and right way of knowledge, that it must needs degrade itself to seek for knowledge at the expense of the helpless animals upon which it imposes such fearful and indescribable sufferings as may be witnessed within the walls of

Laboratories where the Vivisectors make the creatures which circumstances have placed in their power, pass under the rod of their power in the most heartless and even brutal manner. Yea, it is surely the apotheosis of the Medical Profession, whose work should have been of the noblest and most sympathetic nature, whose knowledge of all disease should have come to its various members as the result of a true diagnosis of the sufferers by means of the Soul being able to enter sympathetically into the life and experiences of the afflicted ones, and thus to arrive intuitively at a true knowledge of the nature and cause of the disease ; and also to know from a real inward experience those Spiritual and Divine forces which flow into the Soul and, through it, into the various spheres of the life, whose healing power surpasses all outward applications of pharmaceutical preparations, and to so direct the thoughts and feelings of the sufferers as to enable these beautiful forces to flow into their being for purposes of healing.

The System of Vivisection is the terrible corollary to the doctrine of Substitution believed in by the whole Western World as the true means of Redemption for Humanity on the Spiritual plane of experience, and as the Divinely appointed means of sustenance on the physical plane ; and as such it is verily the apotheosis of the Divine Vision within the Sanctuary of the Soul which was to have been the Inheritance of those who truly followed the path made manifest by the Christhood. For that Vision comes only when the Soul has found true healing from the Divine Love by means of the inflowing Life-stream from the Heavens of the Divine, and has entered upon the Life which that true healing brings. It is the Vision of the Oneness of all true Spiritual being ; the Oneness of the Divine with all the Spiritual Children generated and fashioned for entering into the joy of the Divine Life in its sublime purity, goodness and love, according as each child is able to receive ; the Oneness of all the Children in their Spiritual experience in the various Orders of their life and the degree of their evolu-

tion, none being greatest amongst them nor any being least, because all are parts of the One great Spiritual System, sharing the One great and beautiful Life. But the doctrine of Substitution is the antithesis of Spiritual Oneness. Were it true, it would show that there was no real unity in the Divine Household; that the Children were not a part of the Household by the very nature of their being; that when they failed in the least degree in one jot or tittle of the Divine Laws by which that Household is supposed to be ruled, they failed altogether; and that until another member of the Divine Hierarchy stooped down to their needs, kept every jot and tittle of the Divine Laws for them, and made Himself even a Substitutionary Sacrifice by taking their burden of evil and condemnation, they could not be viewed as true Children of the Heavenly Father's Household.

That which Substitution, as a way by means of which the Soul may find acceptance with the Divine, has done unto the very innermost life of the Soul, is just that evil which the System of Vivisection is now doing unto the body, mind and heart of Humanity. Substitution blotted out the Vision of the Divine within the Soul as the Soul was (according to its degree) able to receive that Vision, and replaced it with another Vision which was so dark that it came to be feared, so terrible in its aspects that it filled the trustful Soul with an unspeakable dread. It made the Soul shrink from the thought even of the approach of the Divine Love unto it, except through the office of a Mediator; and thus the Mediator took the place of the Divine Father in the trust and confidence of the Soul. He came between the Soul and the Divine Love, and thus eclipsed that holy and glorious Light ever streaming from the Love of the Father, so that the Soul lost the Vision of the Divine, and saw only the Vision of the Mediator. Thus did the terrible doctrine blind the Soul to the inner meaning of what is now spoken of as the Divine Righteousness and Divine Love, and changed them into such righteousness and love as are even to this day witnessed in the Judicial World before which unfortunate

and weak and failing men and women are arraigned for judgment and chastisement; and thus also did it lay foundations within the very Sanctuary of the Soul of Man for that doctrine of Substitution now held in some form by nearly the whole of the Christian Churches, and for the manifestation of it in the ways and the life of almost the entire Western World. So that the System of Vivisection is the fitting corollary, the natural issue, the true crown of that awful doctrine of Substitution wherein one life bears the pain, anguish and woe to save another from the consequences of evil; yet not like one who had the power to lay down his life and take it up again, but to bear the pain, anguish and agony involuntarily, because imposed by those who have the dominion over the creatures whom they make to carry the awful burden.

The Religion professed by the Western World and proclaimed as that of the Christ, arose, not out of the Vision of the Christ-hood-Life unto which the Christ called the Children of the Heavenly Father, but from the very foundation of the Jewish beliefs concerning the Divine Nature; and as a result it became a Religion whose great Sacrifice was a man in form but a God in nature, instead of the various animals which the Jews offered in sacrifice unto the terrible and dark vision which they mistook for the Divine and Ever Blessed One. The beautiful Oneness of all true Spiritual Being was unknown to the Jews, whose vision of Divine Love and Divine Childhood were circumscribed by their own nation; and the Oneness of all Spiritual Being was unknown unto those who changed the beautiful Vision of Life made manifest by the Christ, and replaced it with the Christianized Jewish conception of the Divine Nature, Righteousness and Love. And so it was only a step from the belief in the necessity for a substitute for the Soul to likewise believe in the necessity for a substitute for Life upon every plane of experience, even to the nourishing of the body upon the flesh of the helpless creatures; the taking of their lives in order that their coverings might furnish clothings; and the imposition of the most harrowing, unspeakable sufferings, anguish, and agony upon vast

multitudes of the most sentient of the creatures, in order to discover, if possible, how to heal the various diseases which afflict Humanity, and which have grown up out of the long ages during which Humanity have been living, amid the evil swamps of impurity, error, unloveliness, narrowness, bitterness and even hate ; as if it could ever be the right thing to do to take the life of any creature for any purpose such as is implied in Humanity's need for clothing, physical nourishment and healing ; as if the natural garments of the animals could ever become the true garments of Humanity ; the flesh of the sentient creatures could furnish the true food of Humanity ; and the horrible and nameless sufferings and agonies imposed upon the creatures in the Physiological Laboratories could ever be the true means whereby true Healing could come unto Humanity !

Oh, the awful degradation and shame which have for long ages crowned the ways of the Heavenly Father's earthly Children ! Truly, the doctrine of Substitution has wrought a grievous evil upon them upon every plane of experience, and the System of Vivisection is the most cruel of them all.

J. TODD FERRIER.

THE TERM APOTHEOSIS WHICH WE MAKE USE OF ABOVE, HAS COME TO BE ASSOCIATED WITH THE DEIFICATION OF SOULS, SO THAT THE APOTHEOSIS OF THE SOUL NOW MEANS ITS EXALTATION TO THE STATE OF DIVINITY. BUT THE TRUE AND ORIGINAL MEANING OF THE TERM MEANT THAT WHICH WAS AWAY FROM THE DIVINE. AND IN OTHER RELATIONSHIPS THE FIRST PART OF THE TERM IS MADE USE OF TO DENOTE THE FURTHEST DISTANCE OF ONE OBJECT FROM ANOTHER, AS IN APHELION AND APOGEE. ANYTHING WHICH TAKES THE SOUL AWAY FROM GOD THEREFORE CONTRIBUTES TO ITS APOTHEOSIS.

UPON MOUNT MORIAH.

(A VISION.)

The Vision of the Patriarch Abraham which he beheld upon Mount Moriah when he had offered unto the Lord for service the Son or New Estate which had been born unto him :—

Behold there was upon the Mount an Altar whose Fire was kindled from the Lord. Upon the Altar of Sacrifice was laid one in the form of a Ram. The Holy Fire upon the Altar encompassed the one who was laid upon it with the Holy Energy of the Divine : it was the holy purpose of the Patriarch accepted and consecrated by the Divine Love and Divine Wisdom. And from above the Altar of Sacrifice the Eternal and Ever Blessed One spake unto the Patriarch, saying,

“ Behold and See ! the Altar of Sacrifice whereon thy holy purpose hath been laid, is clothed with the Holy Fire of the Love of the Divine Father whose Presence shall be with thee in the new land whither thou goest, to bless thee and guide thee in the way that thou shouldest go.

For an emblem of the new land the Divine giveth unto thee the sign upon the Altar of Sacrifice, even the Ram, the emblem of the holy purpose wherewith thou desirest to serve the Lord.”

Unto the whole Heavens whereon the Vision was beheld, the Divine Voice spake :—

“ Behold ye Heavens of the Divine what hath been purposed before the Divine Father whose faithfulness is ever sure ! The Ram upon the Celestial Heavens shall be the sign of the beginning of the new Estate into which the Patriarch enters in service unto the Lord. It shall then pass through the Twelve Houses upon the Celestial Heavens until the Estate is perfected.”

MOSES.

THE DIVINE SPIRIT.

THE Divine Spirit has been spoken of as interpenetrating all things. It has been affirmed even by those who reject the purely materialistic systems of thought, that the Divine Spirit is inherent in all matter, that matter itself is only a mode of the manifestation of the Divine Spirit, that the whole tendency of matter is to revert to spiritual substance of which it is supposed to be composed, and then into Spirit. It is affirmed that there is nothing inherently evil in matter, and that its only evil is the limitations which it imposes upon the Soul, as the Soul passes through the various stages of its evolution from its first inception by means of polarisation in matter as it passes up through the inorganic kingdom to the vegetable kingdom, thence through the Animal Kingdom to the Human.

That the Divine Spirit does not and cannot interpenetrate all matter is made evident unto all those who feel that whatever may have been true of this world at one time when all that is now spoken of as matter was pure spiritual substance, it cannot now be so thought of, since the very conditions imposed by matter upon the Soul are those which are spoken of in all the Great Religions as not only evil in the sense of putting the Soul under very great limitations, but also of furnishing the means whereby the Soul is drawn entirely away from the true spiritual path of its evolution down into those conditions and states represented in these Religions under the terms "Spiritual loss," "Darkness," "Hades," "Gehenna," and "Hell." And however plausible it may appear in any philosophy of the Soul to represent matter as only a mode of the manifestation of the Divine Spirit, and the medium through which the soul must needs perform its evolution ; yet when applied to the experiences of the Soul and to all the light of the Divine Wisdom broken unto the Soul through the various Messengers who have been sent to proclaim unto the Soul the true path unto the Divine, it is found to be an impossible position in which to place the Divine Love concerning the origin of evil, and an

illogical thing to at once affirm that matter is not evil but only a mode of manifestation whose whole tendency is to revert to Spirit, even whilst the doctrine of Redemption from matter is made the one great requirement for the Soul. For if there be nothing inherently evil in matter, none of its influences upon the Soul can be evil ; so that the entire history of the Soul in matter must be free from evil (except certain limitations of power), and all that appears to be evil must be good, and the only way in which the Soul could possibly travel in its evolution. And if that be true, then there could be no such thing as Redemption or Regeneration, because the path which the Soul travels, however evil it may seem, must be the true and only path ; and the difference in Souls in whom good or evil appears to most prevail, would only be a difference in the stages of their evolution, so that the evil in those lower down should neither be blamed nor remedied by those who have reached unto that stage when only good prevails. To seek to redeem the Soul from the awful conditions through which it must pass, before it has passed through them all into the higher and purer state, is self-contradictory. But if there be such a thing for the Soul as Redemption from the evil which it has gathered unto itself during its many lives in and experiences through matter, then it surely must imply that the various lives in matter, and all the experiences it has had through matter, have taken it away from that true path unto which it has to be redeemed. For to redeem is to bring back to its original state ; and to bring back the Soul unto a state in which it is freed from the evil influences of matter is to predicate that the evil in matter is very real, and is opposed to the Soul's true welfare, and, therefore, in opposition to Divine Nature and Purpose and Presence. And if the Soul began its life by means of polarisation in matter, then there could have been no past experience of any kind apart from that which it has had in matter, no lost heritage through the evil in matter unto which it had to be restored, no long lost true path unto the Divine Realisation unto which it has to be Redeemed so that it may rise unto its original Estate.

The Soul in its very constitution must be spiritual. As an organism in which the Divine Spirit may reside, all its elements must be spiritual. As an organism fitted to not only receive the Divine Spirit, but to make that Spirit manifest, it must be spiritual. And as an organism generated out of pure spiritual substances through the operation of the Divine Spirit, it must be by very nature pure and good ; for we could not imagine, let alone believe, that the Holy and Ever Blessed One from whom proceedeth all good, could fashion any evil thing or generate evil children. For it is the Soul which makes manifest the Divine Spirit in its purposes, aspirations and feelings after the Divine Life ; and it is the material part of man's life upon the Earth which interferes with the realisation and perfectionment of these beautiful purposes, aspirations and feelings towards the Divine. The Soul must ever seek unto the Divine to find the fulness of its evolution in the Divine Life of service ; and it is the material conditions amid which it finds itself in this world which prevent it from finding that beautiful life. It is the Soul that yearns for the Divine Love to be realised within it, and the Divine Wisdom to illuminate it ; and it is the life lived amidst material conditions and influences which so often make that realisation almost impossible. It is the Soul who hungers and thirsts for a life which no experiences amid material conditions ever brings or can ever bring unto it, and who seeks for that life through the objective religious forms and ceremonies ; and even where it most seeks for that life of spiritual fulfilment have the material things arisen to blot out from its vision the inward meaning of that life, until the outward, ceremonial and intellectual have been mistaken for the inward and spiritual, so that the terrible evil associated with a material life has gradually crept into the Soul itself, replaced the Divine Image within its Sanctuary with the images of material things, turned the mere symbols into the things for which they stood, and given a materialistic and false interpretation to every spiritual sign.

Instead of matter, as that is now known upon this

world, being a mode of manifestation for the Divine Spirit and energy and the true venue wherein the Soul first arrived at its spiritual consciousness and through which it was meant that it should perform its evolution, it is the great obstacle in the way of the Soul's true evolution, and hence of the manifestation of the Divine Spirit by the Soul.

J. TODD FERRIER.

PSALM CXXVI.

(A NEW READING.)

When the Lord returned again unto the Soul, then was the returning from captivity of the Children of Zion.

When Zion is returned from her bondage, and all her Gates are restored, then shall the Soul behold the past as if it were a dream. The lips will then speak only Praise, and the Songs of Zion shall be once more sung. There shall be laughter full of true gladness, for the heart will rejoice in the Lord.

His Praise shall be known unto all peoples when Zion maketh manifest what great things the Lord hath accomplished for her, how He hath turned again her captivity so that the streams which flow from the River of God have reached unto her with their refreshing from the Lord.

Zion went out to sow the love which is born of the Divine indwelling, but she reaped in tears of great sorrow; yet in her return she shall bear precious sheaves, so that her long sorrow will give place to joy.

THE DIVINE IMMANENCE.

THE Divine Immanence has been misunderstood. It has been misunderstood through the mind misunderstanding the nature of the Divine. It has been misunderstood because the mind was unable to conceive of the Divine Nature and the way in which the Divine Spirit is present in the Soul and the world. It has also been misunderstood by the mind through lack of a true knowledge of the nature of the world in its original constitution as a Spiritual System, and of the nature and office of the Celestial Being unto whom it was given to generate Human Souls upon it for the service of the Divine Life. It has been misunderstood because not knowing the original constitution of the Earth as a Spiritual System, nor the nature and office of the Celestial Being unto whom the System was committed, and because they only see the System on its outermost planes which are now far from the state in which they performed their perfect service in the generating of Souls when the Earth was unfallen, men and women imagine that the activities which they behold in these planes are the sure and true manifestation of the Divine Immanence, and that they are the expressions of the Divine purposes, the visible and tangible outcome of the energising Divine Spirit, the testimony that He fills all things with His Presence, even to the lowest forms, the most evil natures, and the most inanimate and unresponsive elements. And thus all which man accounts low and evil in the world is attributed to the Divine Presence and action in the world. The evil creatures which prey upon one another; the ravenous creatures whose nature is full of a discord which makes for strife and destruction; the most cunning and loathsome creatures whose very nature appalls even sinful men and women; the hurtful elements which cause the most awful devastation and desolation unto the Animal and Human Kingdoms; even the terrible things wrought upon the Human Kingdom between men and women, between people and people, and nation and nation—all are thus, by logical sequence, attributed unto the Divine.

He who is known to be unspeakably pure in His nature and righteous in His purposes ; who is known to be the Infinite Love full of Compassion unto all His Children, and tender Pity unto all creatures ; who is known to be so pure that He cannot regard evil, but must ever seek unto the emancipating of His Children from it, and its abolition from the world ; who is known to be so good that He could not in any way whatever hurt His Children, nor cause any kind of suffering unto any creature, has attributed unto Him the awful state of the world in the doctrine of the Divine Immanence as interpreted and promulgated to-day.

That there is a great truth meant by the expression the Divine Immanence, every living spiritual man must feel, even though he cannot understand it. That it had and still has a profound meaning for all who once understood the experiences implied by the term, whether in relation to the individual Soul or to the Planet, is one of the holy mysteries which has attracted and which still attracts the true mystic, because the Soul once knew its meaning. That it is not understood in its profound and most beautiful significance, is in itself a testimony to the darkness within the Soul caused through the spiritual darkness in the world. That the Soul once knew it is evidenced by its seeking unto the inner meaning of the Divine Immanence. That it has lost its knowledge of the inner meaning is the sure testimony of its falling away from the state in which the knowledge was a possession. That it should find so much gladness in its pursuit after that lost knowledge, even when it is seeking along wrong paths, is surely evidence of the most valuable kind that the Divine Immanence means much for the Soul. For, to possess that knowledge as an inward experience, is to know the Divine Presence as an abiding and continual overshadowing Presence within the very Sanctuary of the Soul, through the coming of the Holy Paraclete or Divine Remembrancer. *For the Divine Immanence is within the Soul.*

J. TODD FERRIER.

THE DIVINE PRESENCE.

THE Divine Presence in the world must always be associated with the Soul. It must always imply those things which are of the very nature of the Soul, because in its constitution the Soul is spiritual, and is of the nature of the Divine. It must be of the same nature as the Divine Spirit in its elements, influences, purposes and action so as to be in harmony with the Divine Nature, purposes and action. For it is inconceivable that a Perfect Holy Being whose nature is Love in the absolute ; whose purposes are all governed by that Love, whose operations continually and without failing, express that Love ; whose thoughts are ever Pure and whose ways are ever Righteous unto all His Children so that His Love is, through His thoughts and ways, beautifully interpreted ; that His Holy Presence could abide and make itself manifest through elements, states, conditions and forms whose whole nature and tendency and influence are antagonistic to Love and Purity, Righteousness and Goodness in the World. The very constitution of this world as it now appears with its Kingdoms full of every kind of impurity and strife, with evil manifestations in these kingdoms expressed in the forms of existence found written therein, is at variance with the idea of the Divine Presence in, and the thought of the Divine Government of, the world, since the whole tendency of its elements is to influence the Soul wrongly, and lead it away from that sure path of purity and love which leads unto the consciousness of the Divine Presence within its Sanctuary. To affirm that such a constitution and such a government are from the Divine, is assuredly to attribute the evil and impurity and strife unto Him who is Absolute in Purity, Goodness and Love. Evil cannot proceed from the absolutely Good. Impurity cannot proceed from Absolute Purity. Strife cannot be born of Absolute Love. To speak as if evil were only goodness under very limited conditions, is to invert the image. To think of impurity as only the outcome of the operation of the laws by which the constitution of the world as it now is, is governed from the Divine, is to change the very

meaning of Purity ; to interpret the fearful strife in every kingdom of the world as the operation of the Divine Spirit fashioning its kingdoms into kingdoms of harmony and beauty, is to pervert the inner meaning of the Divine Nature and Love.

Had the Divine Presence continued in this world as that Presence was known unto the Soul in those far away ages which are now spoken of as " the Golden Age " when the Divine Presence was made manifest in all the Kingdoms for the culture of the Soul ; when all the planes and spheres of life upon the kingdoms were pure, and reflected according to their degree, the Divine Glory ; when all life within the various spheres was spiritual and sought only unto the Divine ; when the Light of the Divine Spirit was the Soul's Guide, and the Life of the Divine Love was its supreme delight ; then no evil could ever have come nigh its dwelling-places, no impurity smite its children with its withering breath, no strife change the beautiful harmony of all its spheres and kingdoms into scenes of discord and conflict, no false elements turn its life of tender love and goodness into things of evil and even hate which at last filled the Soul with unspeakable darkness. The Planet-Soul would then have known no such awful captivity and bondage as overtook her ; the Planet would not have gone down into the land of Egypt or Spiritual bondage ; the Soul would not have known the awful history of the wilderness and the desert when the planes of the Planet were all changed from being beautiful homes for the Children, and fruitful vineyards for their spiritual nourishment, into scenes of desolation and spiritual impoverishment ; the Animal Kingdom as known to-day and spoken of as the venue of the Soul's evolution, would have been unknown ; the Vegetable kingdom would have been perfect, free from every impure and hurtful thing, full of forms whose wonderful beauty in fashion and colour would have far surpassed even the best of that kingdom now, as they reflected the Divine Wisdom upon the outermost Heavens unto the Soul ; the mineral kingdom, as it is named, would not have been a mass of confusion ; its precious gems

would not have been what they seem to-day, mere forms of some wonderful substances crystallised ; its precious metals would not have been the mere instruments by which men and women made gain ; for they would all have been in their true and perfect states as spiritual substances fulfilling their true function upon the magnetic plane, reflecting the Divine Glory unto the Soul as that Glory was broken upon the magnetic plane from the Divine Kingdom.

J. TODD FERRIER.

WHEN ZION DWELLS IN UNITY.

Behold how good and how pleasant a thing it is to dwell in Unity !

When Life is One before the Vision of the Soul, none being greatest and none least, but the great and the least all members of the one Household, the least true brethren even as the greatest, the outermost in true harmony with the innermost, then is there Unity.

When the Soul dwells in Unity, there is harmony in all its life. From the outermost sphere of its experience to the innermost sphere, harmony reigns. Within the Soul there is the Peace which passeth all human understanding, and the Joy which is full of the Glory of Love Divine.

When all within the Spiritual Household are in a state of Unity, then is the Peace of the Divine Love in their midst. Zion is glad and Jerusalem is comforted. The dews of Hermon descend, rich with the blessing of the Lord, and full of refreshing for all the Brethren according to their needs.

Pray ye, therefore, for the restoration unto Unity of Zion ; and for all who dwell in the City of Jerusalem, that Peace may be within their Gates. For

through the restoration of the Soul is the Holy City of Zion built up, when all who love her enter within her Gates and restore her bulwarks of love, making of her Sanctuaries Temples of Praise; and through the rebuilding of Zion as the Holy City of the Lord, and the restoration of all her Sanctuaries for His Praise, shall Jerusalem become once more the City of the Lord, beautiful in her situation or Estate, and the joy of all the children within her Gates.

THE RANSOMED OF THE LORD.

(A VISION.)

The Vision beheld by the Seer when he was uplifted above the Earth:—

Behold in the Day of the Lord were the Heavens opened, and the Glory of the Lord was upon the Earth. The Highway into the Holy City was made bright with the Light of His Presence, and the Ransomed of the Lord were beheld walking upon it. They ascended from the lower Heavens to the higher Heavens, each one bearing his Cross; and as they ascended, their Cross became more and more luminous with the Light streaming from the Heavens.

They were the Saints of the Lord who once knew Him and the Glory of His Love, those who had passed through the great Tribulation, who had washed their garments and made them white in "The blood of the Lamb," and who were ascending from the planes of the Redeemed unto the Hill of the Lord that they might enter into the Divine inheritance of the Saints.

Their number was the number of Celestial Christhood, one hundred, forty and four thousand.

THE DIVINE PURPOSE.

(IN CREATION.)

THE World as it now is with its various Kingdoms is full of strife ; its planes all broken and mixed ; its beautiful substances changed from being spiritual, volatile, and responsive to the Divine magnetic attraction ; its spheres no longer the scenes of everything pure and good, loving and lovable ; its Children being largely animal rather than Human, creatures of the adverse forces and elements which influence them in a downward direction, rather than beings of a spiritual order who are attracted by the influences from the Divine to seek unto the Divine Life ; could not have been what was meant by the writer who portrayed the creation of the Heavens and the Earth in the proem with which the book of Genesis opens, for there it is recorded that the Divine and Ever Blessed One beheld the works of creation as "very good." He beheld each stage of the process and all the results, as only "good." The Earth was the work of His hands. The things upon the Earth arose as the outcome of His holy and beautiful purpose. The energy within the Earth was the outcome of His gracious Presence. His own Blessed Spirit encompassed the Earth and filled it with His own energy, so that it was able to generate those things which made manifest the Divine Love and Divine Wisdom. The Divine Purpose was in the very Soul of the Earth (the Planet-Soul), so that the Word of the Divine fiat was known unto the Planet-Soul who only desired that it should be fulfilled. As the various Orders arose upon its Kingdoms, the Divine Blessing fell upon the life generated : the work was "good." Even when man was fashioned as the crown of the energising Presence of the Divine within the Earth, the work was "very good." For the generation of the Human Soul followed the generation of the manifold Orders within the creature Kingdom, and the yet more manifold forms within the Vegetable Kingdom. And all the creatures were gentle and harmless, the sharers with man of the Divine Blessing, dwellers in "the Garden of Eden" or the pure and beautiful

Estate of the Planet wherein even the Lord or Elohim walked with Man. And when the change came by which man is said to have been driven out of that pure and beautiful Estate, then was the Garden of Eden turned into a veritable wilderness and desert-place which man has had to till by the very life of his Soul in order to arrive at the true state for which he was created. When the serpent which was said to be the most subtle of all the creatures, entered into Eden and betrayed the woman in man, or the Soul, to listen to its counsel, it then brought the Soul down from the Estate of Eden into that of spiritual nakedness and impoverishment when the mind took unto itself the form referred to when man was clothed with coats of skin. It drove him out of Eden, Soul and Mind, into the awful wilderness and desert place to there till the ground or enter into conflict with the changed conditions, to fashion for himself forms out of these new elements, and thus to people the Earth with new Orders. And it was thus that the new order of life came to man who hitherto had been only a Spiritual being, that life which is now known as physical, the life which has so largely contributed to the awful desolation with which the Earth has been stricken, the life which has so deceived the Mind of the Soul as to lead it to think that it is the true and necessary means not only of the Soul's evolution, but even the manner of the beginning of the Soul, the life which became unto him "the flaming sword," by which he was not only prevented from returning to the Edenic state, but driven further and further away from that pure and beautiful Estate.

Was it like the Purpose of the Divine Love from whom man as a Spiritual being sprang, to drive him out of Eden because of one mistake; plant within Eden "the flaming sword" by which he could not again enter; send him forth into a world that had been turned into a wilderness, there to toil in pain and suffer anguish; and then to blame him for the still further descent of his Soul into the very conditions into which he had been driven, and at the same time to sorrow over him, and plead with

him to seek to return ; nay, to send unto him in the ages when he was able to receive Divine messages, Messengers to help him into the right way by which to return ? Was it like the Divine Love of whom the various Messengers have spoken, to fashion such a world of conflicting conditions on which His children should live and perform their spiritual evolution ? Was it in harmony with the various messages given by prophets and teachers concerning the holy purpose of the Divine Love to redeem this world and all her children unto the life of purity, goodness and love ? Was it in harmony with that holy Love whose Compassion is unto all His Children and whose Pity is unto all creatures, that the world should have been filled with evil elements whose destructive potency is only too evident ; that the Children should have partaken of the very nature of these elements, and, in their own domain, have made manifest the like destroying tendencies ?

The answer is found to these serious and most pertinent and vital inquiries in all the Great Religions which speak of a past history when the Earth was other than it now is, of ages when the Human Race was higher than it now is, and of the coming of an age when the Earth and her Children will be restored to the Edenic Estate through the Redeemed Life, when the Divine Presence shall once more dwell within the Soul.

J. TODD FERRIER.

THE DIVINE PURPOSE.

(TOWARDS THE SOUL.)

THE Divine Purpose may be learnt by a study of all the spiritual teachings in all the Great Religions. It may be learnt especially from the Vision of the Soul beheld by all the true prophets who have arisen in various ages. It may be very specially learnt from the Vision of the Redeemed Life crowned with the Estate known as Christhood made manifest in Him who is known as the Christ. It may be known what that purpose was from the teachings found even yet, notwithstanding their corrupt conditions, in all the Great Religions. It may be traced running through the Hebrew Religion when the Jewish nationalism and materialistic priesthood are separated from it. It may be beheld within the compass of one of the books attributed to Moses, when lifted up out of the purely earthly conditions and setting in which it is now to be found. It may be seen in even the distorted picture of the Christhood found within the Four Records known as the Four Evangelists who are said to have given a faithful picture of the Life and Ministry of the Christ, but who evidently knew not the meaning of the Estate of Christhood or they would never have represented Him as one who could feast with those who were supposed to live lives of impurity, and presented His real ministry as an outward and material life in which signs and wonders were wrought upon the outermost planes of experience through His power to work all manner of miracles. That it is the purpose of the Divine Love to redeem this world and all its children from the evil which overtook them when Eden was lost, all these Religions have set forth. That the nature of the Redemption purposed is that of a restoration unto a life of purity and goodness and love known as the Redeemed Life, is likewise set forth. That that Redeemed Life is not accomplished by any objective process or substitutionary method, but by an inward and upward movement of the life of the Soul as it seeks to find the Divine path which leads on to union or oneness with the Divine, is also obvious in the teachings of these

various Religions. And what that Redeemed Life means for the life of all who seek unto it is likewise indicated, so that all may know the way wherein to walk. For to seek the life of true renunciation of the things of the sense-life, is to seek unto a state of purity in all the ways of life ; to take up the Cross of self-denial, is to live the pure and self-denying life ; and to do these things, is to be even as the Buddha became and as Jesus was, in the state of the Redeemed Life—a life pure in every experience.

The Divine purpose to redeem the world from its fallen state unto that Estate whose glory it once knew—her former glory as the Holy City of Jerusalem—itself implies that there was *a fall or descent from higher conditions*, and that the descent has been the occasion of terrible evil whose potency has been so great that it has wrought disaster upon every kingdom. And the Divine purpose to restore the Soul unto her ancient heritage when the Divine Presence abode within the Sanctuary, the Divine Vision was made manifest, and the Holy Paraclete was the Remembrancer and Interpreter of the Divine Love and the Divine Wisdom unto the Soul, is likewise the sure testimony that the Soul once knew the Holy Paraclete, once beheld the Divine Vision within the innermost Sanctuary, once realised the blessed influence of the abiding Holy Presence. And that the Divine purpose to redeem the world and the Soul from evil, restore them unto the glory of their former Estate, crown them with the Redeemed Life, and then crown them with the Glory of his abiding Presence from whom they shall go out no more, but before whom they shall serve continually, is now being made manifest in the awakening of those who have long slept, that they might seek unto the Redeemed Life and the Christhood Estate.

J. TODD FERRIER.

PSALM LXV.

(A NEW READING.)

Praise is unto Thee, O Lord, in Zion; before Thee shall our service be performed.

Thou art the hearer of prayer, O Lord; unto Thee must all Souls come.

Iniquities have prevailed against us in the way; but our transgressions Thou hast blotted out.

Blessed are the Souls whom Thou chooseth to approach unto Thee; they shall dwell in Thy Presence within thy Courts, and be satisfied from Thy Goodness made manifest within Thy Holy Temple.

Thy Righteousness is full of awe. In great things hast Thou answered our prayers and accomplished our Salvation; so Thou art become the confidence of all upon the Earth who seek unto Thee, even of those who are still afar off upon the sea of trouble and sorrow.

For Thou girdest with thy Presence the Mountains of the Soul so that they become filled with power from Thee on which the Soul may rest. Thou makest quiet the tempestuous seas of trouble which surge around the Soul, and sayest unto the waves in their tumult, be still.

Even those who are yet in the outermost parts shall know of Thy power, and behold how Thou makest the evening to rejoice like the glory of the morning, because Thy Sun shall set no more.

When the Earth knoweth Thy visitation and the refreshing which Thou givest from Thy Presence, then is it enriched from the river of God whose waters give Life unto all, and provide the Corn of the Divine Wisdom as bread wherewith to nourish the Soul.

The uplands are abundantly refreshed, and the

lowlands are enriched to bear fruit, the springing up whereof Thou blessest in the great gentleness of Thy Love.

Thus dost Thou crown the year of Thy visitation ; for all Thy paths drop the goodness of Thy Love until even the wilderness becomes rich pastures full of life for the Soul, and the valleys become fruitful with the Heavenly Corn, so that the Hills rejoice before the Lord and their sad Song is turned into one of gladness.

PSALM CXXXIII.

(A NEW READING.)

Behold how the Brethren who love the Lord dwell in Unity !

They know the Goodness of the Lord, and the pleasantness of the land wherein they dwell which the Lord hath given unto them.

They are anointed with the precious ointment which floweth down from the Hills of the Lord ; and the dews of Mount Hermon descend upon them.

For the Lord anointeth with the precious ointment of His Love, all Souls who seek unto Him in Zion ; and causeth the dews of His Holy Wisdom to descend from His Heavens upon His anointed ones.

Thus do those who seek unto Him enter into the realisation of His Blessing, and the joy of Life for evermore.

THE NEW INTERPRETATION.

CXIV.

THE COMING OF THE LORD.

THE Lord was to descend from the Heavens with the whole company of the Angelic Hosts, to gather together from the four quarters of the Earth all the nations unto the great conflict known as THE ARMAGEDDON. Before Him was His servant Gabriel to sound the trumpet of the Lord that the inhabitants of the Earth and the dwellers amid the Sea might know that the Day of the Lord was come. And He was to send forth His reapers into the field of the world that they might gather together the true Corn of the Soul and bind it into sheaves for the nourishing of the Children of the Great Father; but to burn up all the chaff in the fire of the Divine Love whose power would consume it away. The reapers were to put in the sickle to reap the harvest, as the hour was fully ripe.

The Day of the Lord is now. He has come for whom the Soul has long looked. He has come for whom the Christian Communities have long prayed. The Angelic Hosts are now ministering unto the Earth; for the Heavens have been opened unto the Soul by the Redemption accomplished through the Divine Love in changing the conditions by which the Soul was environed, so that it is now able to rise up out of the sense-life or Astral Kingdom into the Heavenly conditions, in which it may receive from the Divine Kingdom those messages concerning the Divine Love and the Divine Wisdom essential to the full unfoldment of its life. *The Day of the Lord is the day of the Soul.* It means nothing personal accompanied by outward visual phenomena. There is no visible appearing of an anthropomorphic God to set up an outward Kingdom upon the Earth. There is no great gathering together of men and women, peoples and nations unto any special earthly locality, but only a great ingathering of Souls who ascend up out of the life lived and loved on this Earth by men and women, through seeking the Redeemed Life and the crown of Christhood.

The Day of the Lord is the day of the Soul It is the

re-appearing of the Divine Vision within the Soul's Sanctuary. It is the regaining of its long lost consciousness of the Divine Presence within itself, and its entering into the Holy City of Zion or Estate of Christhood wherein it knows the Divine as a continual Presence, and the Holy Spirit as a perpetual Divine Light.

The sounding of the Trumpet of the Lord by His servant Gabriel to summons the nations unto the Great Day, is the Divine Voice proclaiming the coming of the day of the Redeemed, or the rising up of the Saints into the Spiritual Heavens to see and learn Divine things through the Redeemed Life. For Gabriel is the Angel of the Divine Love who proclaims the approach of the Lord unto all who are able to receive Him.

The Reapers are the Heavenly Hosts whose great joy it is to serve the Lord in ministry unto Souls. They put forth the sickle of the Divine Word given unto them from the Lord that they may preserve and gather in the corn of truth for the bread of the Soul (the Divine Wisdom contained in the Word of the Lord), separating it from the chaff (or the material forms and settings), and making the chaff to be consumed away in the fire of the Divine Love. The Reapers are the watchers upon the Spiritual Heights whose ministry aids the Soul to free itself from the earthly life as it seeks unto the Redeemed Life crowned with the beautiful Estate of Spiritual Christhood. They serve the Lord in making the way clear for His coming unto the Soul in that most blessed realisation.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXV.

THE COMING OF THE LORD.

THE Coming of the Lord was to be heralded by His Messengers. They were to proclaim His approach unto the people ; to make straight His way ; to lift up the valleys and make clear the hills ; to take away the stumbling-block out of the way of the people ; to turn the wilderness into a garden and the desert into pools of refreshing waters ; to take the branch of healing and cast it into the waters of experience that no longer they should be as Marah but as Elim, so that their bitterness might give place to a Divine sweetness. They were to go before the Lord and proclaim unto the Holy City of Zion or the Christ-Souls, to lift up its Gates and let the coming of the Lord find it ready to receive Him.

The Coming of the Lord is now. The proclamation of His various Messengers has gone forth, and the way of the Lord is being made plain unto all who are able to hear their messages. They have spoken concerning Him whose coming was to be like a refiner purifying gold ; for they have proclaimed the purifying path as the only one along which the Soul may alone tread in safety. They have taken away the stumbling-block out of the way of the Soul in showing unto it how to live the Redeemed Life and how to rise up into the holy Estate of the Christhood. They have made the rough places into a plane wherein the soul may now walk as on a highway whose ending is the Holy City of Zion, even the Estate of Celestial Christhood when the Soul knows the Divine. They have made level the low lying ground of experience by lifting it up until it has become a pathway unto the highway to Zion ; for the life purified from all sensuous desires in the body and mind is a true pathway unto the entering upon the highway whose leading is to the Holy City of the Christhood. They have made clear the meaning of the Hills of the Lord whose heights must be climbed by the Life ; for they have shown them to be spiritual states, mounts of inward spiritual realisation,

and the Mountains of the Lord to be spiritual altitudes from which the various Heavenly Visions are beheld by the Soul.

The Holy Parousia is now. In seeking the Redeemed Life the Soul is preparing to receive the Lord; in finding the Redeemed Life the Soul is lifting up its Gates for His incoming. In seeking unto the Christ-hood Estate the Soul is looking for His appearing; in finding that Estate the Soul finds the Lord.

J. TODD FERRIER.

IN THE DAY OF THE LORD.

(A VISION.)

The word of the Lord which He spake unto His servant upon the Hill of the Lord:—

Behold, the Day of the Lord when the Heavens and the Earth shall be renewed, shall come like a thief in the night so that no one shall know the hour when He cometh!

For His coming shall be like the dew on the tender grass, unobserved and silent and full of refreshing from His Presence.

In His coming shall all the hills rejoice, and even the valleys be covered with the Corn which is for the sustenance of life. The Pastures shall drop the fatness of the riches of the Divine Wisdom; and the wayfarer will no longer be parched with the burning heat of the desert, because wells of blessing will spring up along the path.

In His coming shall the whole Earth rejoice; and her inhabitants shall be made glad when they seek unto the Lord to know Him and the power of His Love.

THE NEW INTERPRETATION.

CXVI.

THE COMING OF THE LORD.

THE coming of the Lord was to be preceded by some remarkable signs. The Sun was to be darkened, the Moon was to be changed into the colour of bloods, and the Stars of the Heavens were to fall unto the Earth.

The Sun was darkened when the Vision of the Christhood was obscured by the writers of the Four Records ; for it is only in the State of Christhood that the Lord as a Sun can shine within the Soul the Light of Life. It is only in that state that the Soul can behold the Divine Vision within its innermost Sanctuary. And when the beautiful Vision of what that Estate meant was corrupted by the personal and materialised presentation found within the Four Records, the Soul lost the help which the manifestation through the life of Jesus was meant to give unto it to enable it to again attain that most blessed life. For the Soul, it was in very deed the darkening of the Sun. It was the blotting out of the glorious light which had arisen for the Soul. For the Vision of the Christhood was lost, and the darkness only deepened as the ages rose and set. And, with the deepening of the darkness, the Soul found itself the victim of the most sad and terrible betrayals in every sphere of its experience.

The Moon was in this way turned into the colour of bloods. For the Moon is the Mind of the Soul whose service it is to reflect unto the Soul the Glory of the Divine. It is now known as the Higher Reason, that inner Mind whose light is born from the Divine through the Intuition or inward Divine Light. And when the Vision of the Christhood was lost, the Mind became involved in the terrible darkness, and was betrayed into such false paths in seeking for the light that it came down on to the mere intellectual plane and entered into the conflicts which characterise the path of the mere brain-mind, until its path was one of bloods. For the great controversies which raged concerning the nature of the Christhood

and the purpose of its manifestation, issued in the most fearful persecutions on the part of that party which was in the ascendant at the time. The Mind was changed even of those who were most earnestly seeking for the truth, from being the reflector of Spiritual and Divine things, to reflect the darkness in the world, and to follow the paths whither that darkness led, until the Mind became like the animal mind in its ways, trod down those who stood in its path who were unable to resist its power, turned all the beautiful visions which once had been broken upon it from the Soul, into mere material forces to be used for the purpose of overthrowing those who could not accept its presentations of the nature and purpose of the Christhood. And so, as the controversies grew more intense, the persecutions became more and more bitter, until in East and West the battles raged, and great were the slain in numbers on both the Spiritual and physical planes. The path of the Mind was red with the life-stream of the Saints.

The effect of these conflicts may be beheld now. The Kingdom which arose out of the false presentation of the Vision of the beautiful Christhood, and which has masqueraded in the name of that wonderful Vision of beautiful purity, gentleness and compassion for more than eighteen centuries, may now be witnessed as a Kingdom divided by many divisions within its own borders, full of the old opposing forces to the more spiritual conception and interpretation of the nature and purpose of the manifestation of the Christhood, still the same in its spirit towards all who are earnestly seeking unto the realisation of the Divine Vision within the Soul, still persecuting in various ways those who are unable to accept the mere mind presentation of the sublime Christhood given by the various Schools of Thought within that Kingdom. For though within even the most narrow ecclesiastical divisions of that Kingdom there is an evident movement towards freedom for the Soul in its endeavours after the Redeemed Life and the Vision of the Divine, yet the whole spirit manifested by the various divisions

towards all who lay any claim to having beheld with open Soul the Vision which once the Soul knew but lost, which was visibly interpreted in the Redeemed Life lived by Jesus and made manifest as the crown of that Life in His wonderful Christhood, is the very spirit which men and women manifested towards each other when the Christhood was betrayed and crucified and buried in the grave of the material environment found in the presentation of the Four Gospels which profess to show forth both the nature and purpose of the Estate.

And thus have even the Stars from Heaven fallen upon the Earth. The Sun of the Divine Light unto the Soul having been darkened, and the Mind or Moon of the Soul having been turned into the colour of bloods, the Stars of the Celestial Firmament fell through the dark ways in the world. For the Stars were the Souls who had once known the Christhood Estate, and who would have found it again had not the beautiful Vision of the Redeemed Life crowned with the Christhood been perverted beyond recognition.

The Sun was indeed darkened when the Christhood was crucified.

The Moon was verily turned into the colour of bloods when the whole religious atmosphere was changed from being one of pure and true aspiration and worship and service, into one full of conflict, bitterness and persecution.

The Stars truly fell upon the Earth when the Vision which should have guided them in their ways as they followed the path unto the Divine, was destroyed so that they were left in the terrible darkness, and were drawn into the ways of the world.

But the Day of the Lord is come. His Sun again shines in the Heavens for all who are able to behold the Light ; for the meaning of the nature and purpose of the Christhood is once more made manifest for all who are able to understand. For the way unto the blessed realisation of the Divine Love within the Soul is along the path of the Redeemed Life.

J. TODD FERRIER,



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THE IMMORTALS.

(PSALM I. A NEW READING.)

Blessed are the undefiled in the way of life, who walk not in the counsel of the ungodly, who stand not on the foundations of the sinful, and who sit not in the seat of the scorner.

They have their delight in the Law of the Lord ; and their meditation is upon it at all times.

They are like the tree planted by the waters of life which bringeth forth its fruits in every season : their light knoweth no dimming, nor their glory any fading away ; for all their ways are in goodness before the Lord.

Before them the way of ungodliness fleeth ; the path of the sinful is no more known where they walk ; and the scornful have no longer their seat upon the path of the Soul.

For the way of ungodliness cannot endure before them : nor those who love sin before the goodness of the righteous.

And the Lord shall make the goodness of His Love to consume away all evil from the path of His children that their way may be righteous.

THE SIGN OF THE CROSS.

THE Cross is the most wonderful Sign, and it has become the Symbol of the most beautiful and sacred Religion. As a Sign it may be found everywhere, and in most forms and even languages ; as a symbol it speaks specially to the Western World. As a sign it may be found in connection with things the most sacred and things the most profane ; for men and women have come to make of it not only a sign of their Religious persuasion, but also a mere commercial commodity ; as a symbol it may be found where it speaks of the most exalted life, and the most profound suffering in the path to that life ; and it may also be found where the mere outward form is more to the beholder than the inward holy and wonderful meaning. For it is the most exalted sign, carrying the Soul in its Vision up to the very Divine Kingdom ; and yet it is the sign which in the Western World has been the cause of untold anguish and most awful suffering between those who could not understand its true meaning, who turned its beautiful message of Divine Love into one of persecution and even hate.

The Sign of the Cross may be found in some symbolic form in nearly all the Religions which preceded that of the Christian, though the Christian World imagines that it began its real history with the founding of what is known as Christianity. It may be found as a symbol in the most ancient Religions, dating back to pre-historic times. The Hieroglyphics on the Egyptian Tablets show that the Cross was embroidered upon the vestments of the occult priesthood, and as a symbol was carried in the hand of the officiating priest. In the religious rites of the Coptic, Ethiopian, Hindu, Mexican, Tartar and Celtic nations, the Cross had a place given to it ; and in their great Temples and monuments and even upon the Sarcophagi of those who were of the priesthood, the Cross is portrayed in manifold ways.

Perhaps the most surprising thing to the Christian World which has very specially claimed the Cross both as a symbol and the sign of the Christian Religion, would be,

to be informed that the Cross may be found inwoven in all languages, in all true mathematical figures, and, most astonishing of all, in the Human figure. For when man stands upright and stretches forth his arms to the right and the left, he forms the Roman or Redemption Cross, the Cross whose sign means the service unto redemption. And when he essays to pray, as it is recorded that Moses did, with arms out-stretched and raised above the head, and places his feet apart, he then forms what was known as the Greek Cross, or the outflowing of the Soul in service unto the Divine Love. And in this way may we not see that the Cross and man's true self, the spiritual man, are very intimately related. And the fact that it is so universally believed that the true man was created in the image of the Divine, surely indicates that in the true man there is not only the history of the Cross to be found, but likewise that greater truth, that the Cross is closely identified with the Divine Nature and Love, that it had its origin in the Divine Nature, and that it was and is the expression of the outflowing and Redeeming Life of the Divine.

The Sign of the Cross is, therefore, the most sacred and prophetic sign in the history of the Soul. To the Soul who knows its inner and highest meaning, it is the most marvellous sign of the most wonderful history; the most significant and beautiful symbol of the Divine Love and Divine Wisdom ever flowing out from the Throne of the Ever Blessed One unto all His Children. In the Roman Cross or that form of the Cross especially made use of in the Roman Catholic Church, there may be seen the symbol of the Divine Love and the Divine Wisdom descending until they reach unto the Earth that they may build up a way whereby the Soul may rise up out of its evil conditions into a state of true and effectual Redemption. In the Greek Cross which is formed like a capital X, we have a wonderful symbol of the outflowing of the Divine Life, filling the whole Heavens with the Glory of the Lord, and telling the story of His Goodness unto all His Children and His Pity unto all Creatures. And then when the Symbol takes the form of the remarkable Celtic Cross, the Sign becomes one of extraordinary beauty in

its inner meaning ; for it speaks of the all-encompassing Divine Presence, the circle of the Immortal Life wherein is found the true Crown that fadeth not away, the beautiful Estate of Christhood unto which the great Interpreter of the Cross ever called the Soul—a life full of the Light Love and Life of the Divine.

The Cross may, therefore, be seen to be the most wonderful Sign ; the most ancient, the most sacred, the most spiritual, the most prophetic Symbol. Its language is the language of the Soul ; its meanings for the Soul are burdened with messages from and of the Divine. Its call to the Soul is such as none may disregard who would value its messages and enter into that Redemption of which it speaks. The three steps at the base of the Celtic Cross speak of the way by which the Soul may rise unto the Redeemed Life, and then upwards, still upwards to the Immortal Life. For the first step speaks unto the Soul of the life of *purification*. It implies purity of life in eating and drinking ; purity of life in every way of the mind ; purity of life in every desire of the body, purpose of the mind, and ambition of the heart. The Redeemed Life means that the body must be nourished on pure foods, that the mind must be nourished on pure thoughts, and that the heart must be nourished on pure spiritual love. It means that everything which defileth the temple even in its outermost courts must be eschewed ; that the taking of flesh must be put away as an evil thing ; that the desire to minister unto the vanity of the mind through taking the life of any creature for food or dress or any other purpose, must not only be suppressed, but so changed that to make any creature suffer unnecessarily will henceforth be an evil thing, to so purpose in the heart that the entire life with all its powers shall be most sacred unto the service of life by means of which the Redeemed Life may be found and realised. *Such is the first step on the Celtic Cross in its meaning for the Soul.*

The second step naturally follows the first. The way of self-denial leads to the way of self-sacrifice. The way of purity in life in every sphere leads to the way of true

and beautiful service in which the whole life is given unto the Divine to be used on behalf of the children of the Father. The way of self-denial leads unto the path whereon no self, as the world understands it, may walk, but where the whole being becomes one with all spiritual being ; where the Soul no longer thinks only of itself, but rather of the universal life of which it is a member ; when the individual seeks no bubble glory at the hands of men and women, nor empty renown at the feet of the world ; when the whole being is consecrated to follow the Divine Path wheresoever that Path may lead, regardless of the opinion of those who would counsel the path whose way is unto the ways of the world ; when the powers and attainments bestowed by the world are refused for the powers of the Soul, and the realisations of the Divine. *For the second step upon the Celtic Cross is the step of perfect consecration of life unto the Divine Way.*

But such perfect consecration of life leads the Soul at last to take the third step upon the Celtic Cross ; for it is the natural issue of the taking of the second step, just as the second step is the natural issue of taking the first step. The third step is that which leads the Soul into the Christhood Estate, when it rises by means of the Divine Love until it reaches the beautiful Crown of Life, within the circle of the Immortals who dwell near the Divine. For the third step means the attainment of that life when the Soul may rise up out of the Earth to function upon the Spiritual Heavens where it beholds the Vision and Glory of the Divine. And that that life of beautiful purity, service and blessedness may be the possession of the Soul of the Childhood of the Father, the Celtic Cross or Runic Cross has testified through long ages, and now testifies unto all who may hear its message.

Think then what a grand and glorious prophecy lies hidden in the symbol of the Christian Religion ! And think what it would mean of triumph over the ways of the world for the Soul, and of Redemption for all mankind, were that beautiful life realised unto which it calls !

J. TODD FERRIER.

PSALM XXVII

(A NEW READING.)

The Lord is my Light upon the path of Life ; of what should I be afraid ? He is become my salvation ; of whom should I be in fear ? He is also the strength of my days, so that all my weaknesses are overcome.

When the wickedness in the world smiteth my life and causeth me to stumble and fall so that I am as one against whom an host of enemies has risen up to make war, yet will no fear of them turn me from the Lord.

For I will seek after that which my Soul has desired of Him, even that I may be a dweller within the precincts of His House and an inquirer within His Holy Temple, that at last I may behold the Vision of His Beauty.

In the time of trouble He will hide me as with a shield. Within the secret Court of His Tabernacle will He keep me. He shall be unto me as a rock whose foundations are sure, so that I shall be lifted up above mine enemies who pursue me in the path of life to bring me down to fallen wickedness.

Therefore within His Tabernacle will I sing His Praise and offer the sacrifices of gladness, and rejoice in His service.

In the day when I heard His voice saying unto me, " Seek ye my face," my Soul responded and said unto Him, " Thy Face, Lord, will I seek."

But the Face of the Lord was hidden as the face of one far away, because of the darkness within my Soul through the wickedness in the world, until He became my Helper and lifted me out of the darkness by giving unto me His Salvation.

Therefore, wait upon the Lord. Be of good cheer, for He shall make strong thy life. WAIT UPON THE LORD!

THE FULL STATURE OF JESUS.

THE way unto the realisation of the Redeemed Life when all the ways of life are pure upon every sphere, is the path whose entrance is always hard. For the Redeemed Life not only means outward purification from everything that defileth, but also inward purification of every feeling, desire and affection. The Redeemed Life must cover the entire experience from the innermost to the outermost. It must be realised upon every plane and within every sphere. It does not touch the outermost to the neglect of the innermost, but bears its message of purity inwards even unto the innermost. It does not only touch and affect unto redemption the heart and mind, but must needs make its purifying power felt upon the life lived on the physical planes. It is a full-rounded life from the centre to the circumference. Whether it first manifests itself in the outer spheres or the more inward, it will not rest until every sphere is brought into harmony with its truly beautiful ideal and its realisation. To neglect any one sphere is to fail to accomplish the full stature of Jesus. For the full stature of Jesus is the Redeemed Life lived upon every plane. There is no other stature that He could stand for. To be even as He was is to be within the realisation of the Redeemed Life. To follow Him is to follow that path whose leading is unto the realisation of His full stature. To seek to grow like Him is to rise up out of the sense-life influences into the purified life whose ways are spiritual in all their purposes, motives, feelings, desires, affections and actions, because they are born from the love of goodness within the Soul.

"The full stature of Jesus" has, therefore, a more profound meaning than is usually given to it. And it is a meaning full of the most momentous experiences. And the experiences are such as lead the whole being of man away from everything born of the sense-life, everything that is evil and that makes for evil, everything that hinders the upwardness of the Soul, so that the whole life is freed from bondage and enters into the true liberty of the Children of God.

J. TODD FERRIER,

THE STATURE OF CHRIST.

THE full stature of Jesus has for its corollary the stature of the Christ. The Redeemed Life is also crowned with Christhood. The overcoming of the sense-life is blessed with the "crown of glory," or the consciousness of having attained Redemption. The overcoming of the world with its outward and material ambitions, has given unto it the White Stone whereon the Divine Name is written—the consciousness of the Divine Presence within the Sanctuary of the Soul. The Redeemed Life is the stature of Jesus; the consciousness of the Divine Presence within the Sanctuary of the Soul is the stature of Christhood. And to know the height and depth, the length and breadth of the Divine Love through the realisation of the Estate of the Christhood, is to pass upwards until the Soul knows the Divine upon the Celestial Heavens. And to so know the Divine Love is indeed the very highest joy the Soul can enter into.

The full stature of the Christ may now be understood. It may be beheld as something truly sublime. It may be seen towering high above all earthly principalities and powers; all merely human states, kingdoms and potentes. It may be seen to have no relation whatever to any kind of earthly power, or any sort of earthly kingdom, but only to an inward spiritual and Divine realisation by the Soul which lifts it high above all earthly influences because they are born within the soul from the Divine Love. And so to seek unto the full stature of Jesus the Christ is indeed a most sublime purpose, but one full of the most momentous experiences in life for the Soul as it passes through the door into the straitened way whose path leads on to the Redeemed Life crowned with the beautiful Estate of Spiritual Christhood; and then seeks unto the *fulness* of that Estate until it knows the height and depth, the length and breadth of the Love and Wisdom and Life of the Divine.

To seek unto the full stature of Christ is verily to seek unto the Divine Realisation and Vision within the Sanctuary of the Soul.

J. TODD FERRIER.

THE FULL STATURE OF MANHOOD.

THE Divine purpose in the creation of this once most beautiful system, was the fashioning of the Human Soul into the Divine Likeness. The Divine purpose was that the Human Soul should begin its life upon the outermost sphere of the system, and pass inwards and so upwards through all the various spheres until it reached even the Divine Kingdom. It was the Divine purpose that all the children of this world should attain unto the full stature of the Human Estate, and then pass still upwards unto the Angelic Estate and even through the Estate of Celestial Christhood unto the Kingdom of the Divine Love. For it was "the good pleasure of the Heavenly Father to give the Kingdom of the Divine Love unto all His little ones" as their inheritance. They were meant to grow in the Divine Grace and Knowledge as they passed inwards and upwards in experience, and rose from sphere to sphere in their service before Him.

What an inheritance it was that the Love of the Heavenly Father bestowed upon all His children may be beheld by them as they contemplate the sublime nature, life and Divine attainments of the Christ-Soul who was known as the Christ. How grand and sublime was the Manhood of such an Inheritance as His! What a full stature of Manhood was that unto which He rose from the first Estate of the Human Soul! What a Crown of Glory sat upon His brow when He rose through sphere to sphere until He was acclaimed the "the Son of the Highest!"

Yet it was the Crown of Glory which the Heavenly Father meant all His little ones to attain unto as a possession, the full stature of Manhood when the Soul was imaged in the Divine and fashioned into His likeness when the Glory of the Lord shone within the Sanctuary of the Soul, and all its garments were beautiful and reflected the holy Wisdom of the Lord.

"Herein is the Love of the Father made manifest that we should be made like unto Him."

J. TODD FERRIER.

WHO WILL RESPOND?

THE way of the Lord unto the Redeemed Life must now be manifest by all who are seeking unto the holy Estate of the Christhood. It must be made manifest unto all who are in the way unto the Redeemed Life what it means to seek unto a life whose ways are those which were trod by the Master when He made that life manifest as Jesus. For many are there unto whom the Redeemed Life is yet unknown as a path whose ways are pure in every sphere of experience; who do not understand the meaning of purity when applied to the more outward spheres; who are as yet unable to see the close relation between the outward and inward spheres, and how the outer react upon the inner. For there are many who are on the Path in their intention and aims who nevertheless are prevented from fully walking along that Path through the way in which they live on the outer spheres of their life. They have been taught to regard the outer spheres as so much less important than the inner as regards the kind of life lived, the ways of living in regard to the nourishing of the body, the ministering to the desires of the mind, the cultivation of those true qualities of the heart which express themselves in compassion and pity unto all Souls and all creatures. Born into an environment where the flesh of the sentient creatures is taken for food, and the coverings of many of them as articles of apparel; where evil drinks as useful refreshing beverages are taken; where every desire of the mind is viewed as legitimate if kept within the bounds set upon these things by men and women; the seekers unto the Redeemed Life find it very difficult to behold the Path, and even more difficult to walk in it when once it is beheld, because of the whole influences of the past upon them. The heritage into which they have been born must needs be laid aside as some impeding and heavy encumbrances, so that they may be able to ascend unto that Hill where only those may stand whose ways are

clean, whose desires are purified, and whose heart is the seat of true compassion and pity.

To make truly obvious unto all these seekers after the Redeemed Life what that Life means, the Christ-Souls are now called by the Divine Love. The Redeemed Life is to be restored through the restoration of the Christhood with all its sublime meanings. Let the whole House of Israel (the House of the Cross) now say, "This thing will we do that we may serve our Lord! We will make manifest the meaning of His Salvation. We will make clear His way."

J. TODD FERRIER.

THE VISION OF ST. JOHN.

The Vision which the seer beheld when he was carried up in the Spirit in the Day of the Lord:—

The Lord was high and lifted up above all the Heavens where the Hosts ministered before Him. He seemed to be upborne upon the wings of the Cherubin and Seraphin who veiled their features as they cried unto all the Hosts of the Heavens—

"Holy, Holy, Holy is the Lord, the God of Sabaoth, who only doeth good unto all His Children, and worketh in wonderful ways in blessing them.

"He hath accomplished all things for them, and became their Salvation from the power of the destroyer who accused them and brought them low. For He hath overthrown the Accuser who changed the day of their rejoicing in the Lord, into a long night of bitter sorrow, and hath made their darkness and mourning to flee away.

"Let all who dwell in the Heavens worship before Him in the Awe of Holiness.

"And let the dwellers upon the Earth also seek unto Him."

PSALM CIII.

(A NEW READING.)

Bless the Lord O my Soul ; and let all the powers within me bless His Holy Name.

Bless the Lord O my Soul ; and be not forgetful of all His great benefits which He hath bestowed upon thee.

He hath forgiven all thy mistakes, and healed all thy diseases.

He hath crowned thy days with His Goodness, and restored thy life unto the paths of His Righteousness to walk therein.

Thy life hath He lifted up and renewed unto the youthfulness of the Spirit, so that thou mayest again soar unto the Heavens even as the eagle soars into the skies.

The Lord is full of compassion and tenderness ; He is ever gracious unto all His children when they seek unto Him.

In Him there is no anger, but only plenteousness of mercy for the healing of His children.

There is no chiding in Him, but only comfort and joy unto all who have erred ;

Even as He spake unto the Children of Israel through His servant Moses, and made manifest in all His acts towards them.

For as the Heavens are high above the Earth, so is His Love unto all who know Him.

As far as the East is from the West, so far hath He removed iniquity from the Soul ; for the Eastern Heavens are His dwelling, where Light Ineffable reigneth evermore.

Thus doth He shew unto His children how gracious His Fatherhood is.

Bless the Lord O my Soul ; and let all the powers within me bless His Holy name.

Even as the Angels who do His commandments bless Him in the hearing of His Word,

And all who minister before Him in the fulfilment of His Will,

Bless ye the Lord, O my Soul !

PSALM XXIII.

(A NEW READING.)

The Lord is the Shepherd who guards my Life ; there shall be no lack of sustenance.

Beside the Waters of the Great Deep in which His calm abides, will He lead me ; and amid the Green Pastures of His Presence will He guide me.

He will restore my Soul even until the true path of life be again found, even the path of His Righteousness wherein His Name becomes known.

Yea, when I tread the valley which is shadowed by the darkness of evil wherein is found only death to the life of the Soul, even then will my Soul know no evil : for Thou shalt be with me ; Thy Rod of Power will uphold me, and Thy Love comfort me.

Thy table Thou wilt spread for me so that those who were mine enemies shall behold Thy Goodness and Thy Love. My head wilt Thou anoint with the oil of Thy Spirit that my Soul may again behold Thy Vision, and that I may be a dweller within Thy Holy Temple for evermore.

THE TRUE PATRIOTISM.

IN these days much is being written and spoken on the subject of Patriotism. The return of Empire Day, and its wide celebration as one on which to lay stress for local, national, and racial reasons, might well force all true lovers of mankind and earnest disciples of the Master to enquire into the reason for such ostentatious displays of imperial rejoicing even whilst many are endeavouring to create more peaceful conditions between the various peoples and nations.

For surely true patriotism cannot mean such things as have come to be associated with Empire Day? Surely it cannot mean racial narrowness and mere national pride which contend with other races for the conquest? Surely it cannot be that the true Patriot is one who enters the arena of physical conflict to raise up his own nation at the expense of another? Surely it cannot have any reference to military life, or to anything that exalts one section of the Human Race to the detriment of the rest? Surely it must have a much more noble meaning than anything relating to National, Racial, or even Communal life?

Men and women have been taught to regard the man of war on the physical and social and intellectual spheres as the true Patriot. And they have been taught to regard those who would not enter into one of these arenas for conflict, as unpatriotic. They have been taught to view true Patriotism as having a distinctively personal and national value and to be born out of the personal attachments of the Patriot to community, race or nation, so that that which is in its very nature impersonal has become narrowly personal, and that which should have been truly universal has become only national and racial. For Patriotism has been brought down from its lofty throne where it reigned as the expression of all that was noblest and Divinest to be associated with so much that in its very spirit is ignoble, and which makes against everything Divine in the experience of the individual and National life. It has

been changed from its truly Divine nature into things related to various political and social conditions whose whole tendency is to eliminate from the heart all that true Patriotism means. It has been reduced from being the expression of profound and beautiful love for the whole Human Race, to be the expression of the most personal and limited love of a man for his own community, people or nation.

The very word itself denotes the great and beautiful meaning of Patriotism. It expresses adequately what is the nature of the service rendered by the Patriot. It contains the meaning of the highest and Divinest service, for it implies that he who is a Patriot is like the Divine in his love and ministry unto men and women. It speaks of a spiritual fatherhood unto the Human Race (not an ecclesiastical fatherhood as that sacred term is often used to denote). It expresses the character of that fatherhood, in signifying that he who is a true Patriot has the highest welfare of nothing less than the Soul of the whole human race at heart, and that all his life is given in loving devotion towards the realisation in the Race of the highest and Divinest qualities.

It does not mean, and cannot mean, anything of a merely National or Racial or Communal order. It has no political significance, nor factional bearing, nor sectarian purpose. It denotes no worldly estate, no personal renown, no crown of earthly glory such as the world values, and such as the world gives unto those who dominate its forces in the social and political spheres. It only means that the one who is a true Patriot is also a true helper, and that he gives all that is best in him for the Redemption of the World unto the life whose vision is ever before him and whose inspiration is within him. It knows no acclamation from the world of political and social aims and purposes and activities, nor seeks such approval for its sacrificial life as the ecclesiastical schools would give unto their great ones ; it only knows the love whose ways are ever pure and whose whole service on behalf of the Human Race is towards the winning of the

children of the Heavenly Father unto the life of purity in every sphere.

And so it knows only the holy purpose of the Divine, seeks only the realisation of that purpose, gives itself to accomplish that realisation, seeks nothing beyond the Divine approval in all the service rendered for the Children, desires only that the Divine Love and the Divine Wisdom may find a true and redemptive and illuminating interpretation through the life given in devotion along the path wherein the Divine Love has bade the Patriot walk.

Such is true Patriotism. It may not be the kind esteemed by men, nor that which the world admires and crowns ; but it is that Patriotism which the world much requires to lift it out of its mean and narrow ways that the Divine Life may at last be also its crown and joy, and its children become the true children of the Divine Love and Wisdom.

J. TODD FERRIER.

PSALM C.

(A NEW READING.)

Make a song of gladness unto the Lord, O ye people !

Sing unto Him from the heart, O ye lands unto whom the message of His goodness has gone forth !

Serve ye Him in the spirit and full of the joy of His Presence, as those who know Him as the Lord, the God of Israel !

It was the Lord who in His goodness formed and fashioned us to be His own people, even the sheep of the heavenly pastures.

Therefore, when ye enter into His Presence, let all your Gates be uplifted unto Him, and bless the Name of the Lord.

For the Lord is Good : His Loving-kindness is everlasting ; His word is abiding.

THE NEW INTERPRETATION.

(THE APOCALYPSE OF ST. JOHN).

THE New Interpretation concerning the History of this world and all the Souls upon it, was given in an Apocalyptic form in that most wonderful of books—The Apocalypse of St. John.

The Book is the embodiment of the sad and terrible history of this Planet and its children ; and also of the fall of the Christhood of the House of Zion, and how their Redemption was accomplished by the Divine Love.

The writer beheld in Visions the things of which he afterwards wrote. He beheld all things concerning the history of the Planet from the long ages when it was a most beautiful system, a home for the nurture of Human Souls who were fashioned upon its planes for the Divine, unto the age in which he himself then lived ; and also unto the end of the new age then begun ; and even unto the fulness of the age of the Regeneration when new Heavens and a renewed Earth would appear.

He beheld the rise and fall of Israel—the House of the Cross. He saw the rise of the City known as Jerusalem ; its betrayal, its fall and its Restoration—the Planet as a Spiritual System. He beheld the Seven Churches of Asia gradually fall away from the Divine Love—the most Ancient Churches of this world as a Spiritual System, the Spiritual Communities upon the Seven Planes. He saw the Adonai in the midst of the Seven Golden Candlesticks moving to and fro, glorious in His apparel and radiant in Countenance ; for the Seven Golden Candlesticks were the planes of the Planet when perfect and reflecting the glory of the Divine Love and Divine Wisdom. He beheld the door of the Heavens opening unto the Soul, and the original worship and service of all those who had been Children of Zion—Souls who had known Celestial Christhood, the House of Israel when they were serving the Lord in the priestly Office of the Cross. He saw the House of Israel fall away from their priestly service, and be drawn down into the material system known as The Great Babylon—this

world in its fallen condition. He beheld them going down until they were lost amid the fearfully corrupted elements whose whole tendency was to take the life further and further away from the Divine Love. He witnessed the return from Babylon and the Redemption of the whole House of Israel from their bondage to the corrupted elements, and saw their return unto the Divine as the House of the Lord or Children of Zion—the Estate of the Celestial Christhood. And, with their return from Babylon, he beheld the Restoration of the once holy City of Jerusalem to her original condition of purity, goodness and love; the Lord reigning in her midst, because then He had become her one true Temple, her Sun and Everlasting Light, the Life and Guide of all her children.

J. TODD FERRIER.

THE VALLEY OF BACA.

THE way of the Lord is the path unto the Redeemed Life. It is a way whose path is strewn with thorns and briars for the Soul because of the terrible history which the Soul has written since it went away from the Divine Presence. It is a way whose every step is marked by the sorrow, anguish and fear which the Soul has known throughout its terrible history amid the fallen conditions of this world. It is a way whose every step is marked by the very blood or life-stream of the Soul as it endeavours to resist the influences of that terrible past history. It is "The Valley of Baca" whose walls are fashioned out of the anguish of the Soul, whose pools are filled from the sorrowing heart; for the Soul in passing through it makes it "a valley of weeping." It is the path through the desert which the Soul must needs tread when the Redeemed Life has been attained and the life of the Regeneration breaks upon it. It is the path by which alone all the past may become known unto the Soul; for that past, however evil it has been, must pass before the Soul as the Soul makes its way unto the long

lost Inheritance of the Saints. And the re-traversing of that path through the vision of all its ways breaking upon the Soul, must be accomplished ere the ancient state of the Soul may be reached. And only when the Soul has trodden all the way ; only when the past has become unto it a reality through the sorrow and anguish which the way imposes upon the life as the terrible path is trodden ; only when the Soul has fully realised all the evil by which it was overtaken when it went away from the Divine Presence and service, through the profound sufferings which the fearful evils caused being once more felt by it as the past unfolds before it ; only when all the way has been traversed and it arrives once more at the time when evil was unknown unto it, when the Divine Presence was a blessed realisation, the Divine Spirit the energising force of its life, and the Holy Paraclete was the constant Remembrancer unto the Soul of the Divine Love and Divine Wisdom, shall the Redeemed enter into Zion (the Christhood Estate), where all sorrow and anguish shall be no more. Then shall the way become clear ; the awful fiery trials which almost make the Soul give up in despair, cease ; the wounding caused by the treading of the terrible path, be healed ; the tears of bitter anguish be wiped away. For the Soul will then enter once more into its beautiful inheritance, the Crown of Life-Immortal, the Eternal Life when the Divine is known in the fulness of His Love and Wisdom as these are broken and manifested upon the Kingdom of the Divine.

In the Regeneration shall the whole House of Israel be gathered together unto the Lord, that unto them the Kingdom of the Father may be restored, that they may enter into the Holy City of Zion there to reign before the Lord and serve before Him continually. For the House of Israel is the House of the Cross, the House of Redeemed Souls, the House of Redeemers who follow the Lamb (the Divine Love) whithersoever He goeth, the restored Christhood Order, the Children of Zion.

J. TODD FERRIER.

THE NEW INTERPRETATION.
CXVII.

THE EVOLUTION OF THE SOUL.

WHEN the children of this world went down into the animal forms which were generated from the new magnetic conditions which arose out of the new magnetic plane, they then took upon themselves all those influences and conditions of strife, warfare and distrust which are even now strong characteristics of the Animal Kingdom. They took upon themselves all the strong tendencies to go still further and further away from the Divine Love in the life which they sought through the animal forms. They became so influenced by the animal minds through which they vehicled that their own minds came to regard the life sought by these forms as the best and truest life. They were so greatly influenced that as they lived in the animal forms they took unto themselves all the characteristics, the impulses, the distrusters, the contentious spirit, the jealousies and even hate which may yet be witnessed in that Kingdom in some of its Orders. And though it is now untold ages since they were so influenced to seek the life supplied by means of the Animal Kingdom as it then was constituted; and though in course of their ascent from that Kingdom they have had the most terribly bitter experiences born of these characteristics; and though they have been lifted out of that Kingdom on the many occasions on which they returned into it to seek its life; and though the Divine Love has spoken unto them in all the ages when the Christ-Souls were able to rise up into the Spiritual Heavens to receive from the Divine Kingdom those pure and luminous truths upon which all the Great Religions were founded; nay, though the Divine Love Himself made manifest through His various Messengers the kind of life which they should seek unto, and though that life was very specially interpreted in the life of Him who came to be known as the Christ, yet have all the animal characteristics clung to the children of this world.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXVIII.

THE EVOLUTION OF THE SOUL.

WHEN the children of this world were lifted out of the animal forms on to the Human Kingdom upon the outermost sphere where that Kingdom had then to be sought for ere the life could rise up out of the Animal Kingdom, they brought up with them all the characteristics of the various Orders through which they had passed. They felt the influences of the terrible conditions which had prevailed in the various Orders through which they had passed. They felt the influences of the terrible conditions which had prevailed in the various Orders during their stay in them, and so made these manifest towards each other. And it was in this way that the remarkable spirit of distrust and fear, the strange feeling of need for some means of self-preservation, the inhuman love of strife and conflict, and the diabolic hatred of one race towards another came to have such a large part in the life of the Human Race. It was in this way that the Human Kingdom upon the outermost sphere came to be animal in every way of life. It was in this way that the various branches of the Human Race came to be at variance with each other, to dominate one another, to distrust and even to hate each other.

It was in like manner the cause of all the sad story written upon the Religious History of the Human Race when the times of fearful persecution prevailed. For the spirit made manifest in the persecution of one race by another, one people by another, and even by the various communities within the same Nation towards any who did not follow the way of their thought and the formulæ of their rites, was the very same spirit which had been generated in the mind of the Human Race as the result of the awful sufferings endured by them when in the animal forms. It was the spirit born of the contention of one race with another for the mastery; of the various Orders seeking to prey upon one another; of the strong treading down the weak, until the weak sought ways by

which to protect themselves, and so grew both cunning in their habits and deceitful in their ways, and also became persecutors wherever they were able to make their cunning and deceit felt. It was the Spirit made manifest during the fearful times of the fierce controversies between the various schools of thought which raged during the early centuries of this Era. It is the spirit which has been manifested by all the various schools of thought into which the Christian Religion is divided. It is the spirit made manifest by one community of thought towards another, though those who cherish the spirit would be surprised to be told so. For in many of these Communities it would be quite true to say, *the Zeal of their House had consumed them* until they verily believed that even when making manifest a narrow and persecuting spirit they are doing service unto Him whose name is Love Divine, and who could not hurt His children in any way whatever.

The fearful strife born within the human mind when the Human Race rose up out of the Animal Kingdom, may be witnessed in every sphere of experience. From the individual to the nation, and from the outermost material sphere to the most sacred experiences, the same spirit of discontent and strife may be witnessed. The spirit found within the persecutor in the days of the Inquisition may be seen at play in the home, in society, in commerce, in parties, and in the various orders of religious profession. For the spirit still lives, though the garments in which it clothes itself have changed. In every sphere the Inquisition still sits in judgment, oppressing the weak and helpless, making it hard for them to live, suppressing them where it can, imposing upon them burdens grievous to be borne, and even seeking to be the guardian of their thoughts and aspirations concerning the Divine Life. And this awful condition of things most prevails where the beautiful Redeemed Life should be lived, and where the Christhood is so loudly professed.

The meaning of all the great religious persecutions in

the past, of the strife in every sphere of experience to-day, and of the spirit of contention and oppression which prevails everywhere even to the very threshold of the Soul, may now be understood as to its nature, its origin, and its persistence, and its manifestation even in the Name and under the banner of the Divine Love.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXIX.

THE EVOLUTION OF THE SOUL.

WHEN the children of this world again rose out of the Animal Kingdom on to the outer sphere of the Human Kingdom, and turned that Kingdom into one of strife, distrust, fear and hate, they made the ministry from the Divine Love into a ministry which generated fear within the Soul. There was no tenderness such as the Divine Love had always made manifest unto the Soul who sought unto Him as a child seeking the blessing of the Heavenly Father, but only such a representation as was in keeping with the dreadful conception of love and trust as had been born within the mind during the long ages of bondage and oppression and suffering in the Animal Kingdom. They made the attitude of the Divine Love towards all His Children to be that of a taskmaster towards a slave. They turned His Love into a righteousness such as they themselves practised towards one another. They surrounded Him with dark clouds of judgment, made His laws unloving and arbitrary, and presented Him as pouring forth His wrath in judgment against all who did not fulfil every jot and tittle of His laws. The Soul could not love because of the dread with which it was filled. All its spiritual aspirations and desires were turned into instruments of still deeper bondage to fear, instead of becoming the means of aiding the Soul to rise up into more beautiful spiritual realisations. The Divine Image was darkened. Unto Him no Soul could approach direct. Only by means of some objective sacrifice to remove the Divine Anger could the Soul find

Him and experience His mercy. Only by satisfying His arbitrary laws through the substitution of another life for its own was the Soul able to arrive at the assurance of His forgiveness. The strife, the fear, the distrust, the oppressive spirit, even the hate born within the human mind in the Animal Kingdom, were all related in time to the beautiful Divine Love, till that Love was no longer compassionate and pitiful, forgiving and healing, universal and unailing even unto the least, and the Divine Father became the oppressor of His own Children who most required His compassion and pity.

Thus was the Vision given unto the Soul of the Divine Goodness changed into one of evil foreboding for all Souls. Thus arose the dark pictures of the Divine Nature which have haunted the Soul since those awful times.

J. TODD FERRIER.

PSALM CX.

(A NEW READING.)

The Lord said unto His servant David, when thou hast overcome thine enemies and made of the elements thy footstool, thou shalt sit at the right hand of thy Lord.

The Lord shall send unto thee the Rod of His Love to be thy strength when thou bearest rule over all thine enemies, even the power of the Holy City of Zion.

In the day of thy conquest all thy powers shall be willing to do the good pleasure of the Lord; more even than the glory of morning shall be the glory of thy life through the beauty of holiness, even unto the renewing of thy youth through the dew of the Spirit.

So shalt thou once more be a priest after the Order of Melchizedek.

THE NEW INTERPRETATION.

CXX.

THE EVOLUTION OF THE SOUL.

WHEN the Christ-Souls followed the children of this world down into the animal forms in order that they might be able to minister unto them and help them again to rise up out of the Animal Kingdom, they also went away from the true Human Kingdom upon the outermost sphere. They gradually descended into the Animal Kingdom in their efforts to minister unto the children of this world until they even lost all the knowledge of the Divine Love and Divine Wisdom, and were left without the inward light of the Divine Presence to guide and illumine them. They were deprived of all their Celestial powers so that they no longer were able to rise up on to the Kingdom of the Divine nor even to ascend unto "the Hill of the Lord"—the lower Spiritual Heavens—to receive from Him that succour so essential to the sustenance and growth of all true Soul-life. They were bereft of all their heritage as Celestial Souls because the Divine cannot minister directly beyond the Human Kingdom, cannot therefore reach unto the Soul within the Animal Kingdom except by means of those children who are upon the true Human Kingdom. He cannot directly Minister outside of the Spiritual Heavens, and must needs seek all His Children outside of these Heavens through the ministry of those upon the true Human Kingdom.

Thus were the Christ-Souls, through their very love for the children of this world, and their desire to serve the Lord even unto the very uttermost, left without any direct ministry from the Divine Love for untold ages during which they were functioning through the like animal forms as the Human Races were dwelling in. And thus were they gradually weakened in all their Celestial and Spiritual powers. And in this way were they lost unto the Divine Love.

J. TODD FERRIER.

PSALM LI.

(A NEW READING.)

O Lord, let Thy tender mercies be unto me according to my need that the multitude of my transgressions may be all blotted out; for great is Thy lovingkindness.

Cleanse me from my sins through the washing away of all mine iniquities.

Unto Thee must I acknowledge my sin; the way of my transgression is ever before me.

Against Thee have I wrought evil only; for my sinning was without desire to do what was evil in Thy sight that Thou mightest be my helper at all times in the way that my path took me, and that Thou mightest judge me as clear of the great transgression.

Behold how iniquity has shapen me, and how my form bears the mark of my ¹ mother's sin!

Thou didst desire truth in the inward and secret place where Thou dwellest, and where Thou didst make me to know Thy wisdom.

O purify me as with hyssop that I may be clean! Wash me until my life be whiter than the snow!

Cause me to hear the voice of Thy lovingkindness, that my heart may be filled with the gladness of health and the joy of Thy Love, and that the evil of my life may be made to pass away.

Thou shalt hide all the evil from the vision of mine eyes when Thou blottest out all mine iniquities.

Create within me a clean heart, and renew Thy Spirit within me.

¹ The Fallen Earth.

Let me not become a castaway from Thy Presence through the loss of Thy Holy Spirit.

Restore me again unto the joy of Thy Salvation and the power of Thy Spirit.

Make me again the teacher of the transgressors concerning Thy ways so that even the sinful may be turned unto Thee.

Deliver me from the ways of men of bloods who seek not Thy ways but only those whose leading is away from Thy Salvation, that my heart may speak abroad Thy Righteousness and Thy Praise.

O Lord, open Thou once more my understanding, and then shall my life praise Thee !

Thou desirest truth in the secret place of Thy dwelling that its sacrifices may be offered unto Thee in the spirit of the humble ; for the contrite heart and the humble spirit are acceptable unto Thee.

In Thy good pleasure wilt Thou restore unto Zion the vision of Thy Glory, so that the bulwarks of Jerusalem may be again built up.

Then wilt Thou be He who maketh glad the Holy City of Zion wherein the sacrifices of praise are offered upon Thy Altars, and Thy Righteousness made glorious.

THE SPIRITUAL WORLD :

CAN WE KNOW IT AND COMMUNE WITH IT ?

IN all ages men and women have enquired concerning the Spiritual World, and whether it was possible to know that world whilst functioning through the outward and physical form, and whether it were possible for the Soul to directly commune with it. Religion has pointed the Soul in the direction of that world, and also encouraged it to hope for the realisation in this life of its blessed vision ; though during more recent ages material science has done much to discredit the reality of the realm of the Soul, and to steal from man his hope and trust in the possibility of realising its life and vision. For the Doctrine of Evolution, whilst it has helped man to take greater cognisance of the phenomena in the Vegetable and Animal Kingdoms, has tended to turn his thoughts away from the spiritual origin and history and experience of the Soul to make him seek for these in the physical phenomena, and thus to turn his thoughts Earthwards instead of Heavenwards, and so prevent the true culture of his spiritual faculties.

The tendency of materialistic Science is to throw doubt upon every experience which cannot be demonstrated upon the physical plane. It discredits experiences which do not belong to that plane, and which could not possibly be demonstrated as a theorem in Euclid; though the result may be quite tangible in the life of the individual who has had the experience. For it is the very method of Physical Science to demand that all proof shall be such as may be observed visually and handled as something material. Of the Soul it knows nothing, nor of the Kingdom of the Soul, nor of the kind of phenomena by which the life of the Soul is made manifest. It finds no place for phenomena of a purely subjective and spiritual order made manifest within the Soul itself. Where the scientific mind has sought for evidence of the Kingdom of the Soul known as the Spirit World, it has always sought for objective phenomena. It has held meetings for the purpose of investigation, but has insisted

upon the phenomena being such as could be tabulated just like any purely physical phenomena, with the result that many have mistaken the phenomena made manifest at the various Seances for the phenomena of the Soul, or true spiritual experience. Where such tangible evidences are lacking such as may be found at some of the mis-named Spiritualistic Seances where Mediums either become obsessed by some one who has passed over and who communicates through them to those present ; or the Medium goes into a trance state in which the Astral Light is beheld, and the many images by which the life of the Medium is for the time being surrounded (many of which are brought into the vision of the Medium by means of the aura of those who are present); or the Medium is what is known as "a materialising medium," by which is to be understood one who is supposed to have the power to make manifest in a most tangible form the form and likeness of the friend of someone known to those present, or to bring down from the Astral Kingdom the forms of animals or flowers—where such evidences are lacking, material Science considers that no evidence of a character worthy to be received as genuine has been given to demonstrate the reality of the Spiritual World.

But no such demonstrations can ever give true evidence of the Kingdom of the Soul, for it is not upon the same plane as such phenomena. These evidences only serve to prove that there is a continuation of the personality of men and women after they have withdrawn from the physical form. They prove that the personality of the individual persists, and is not destroyed at the passing over into the Spirit World. They prove often that the personality of the one who has passed over and who desires to communicate, has not undergone much change in the desires and purposes of life; that the spiritual nature is just about where it was when the passing over took place; that it knows no more concerning the Divine Life and Divine Love and Divine Wisdom than when it was a denizen of the material planes; that it mistakes the Astral Light and Kingdom and those

who minister unto it there, for the Kingdom and light of the Spiritual World, and the Angelic ministry. Though it is likewise true that there are those who, whilst they still seek to communicate by means of Mediums so as to aid those whom they loved upon the physical planes, nevertheless truly seek unto the Divine Life, Love and Wisdom ; whose great purpose in communicating unto their dear ones is to counsel them to aim at the life of purity, goodness and love. But these souls gradually rise higher and higher through the Astral Kingdom as they gather power from the loving Angelic ministry of the Spiritual Heavens, and so gradually cease altogether to communicate through Mediums, unless sent to friends on a spiritual errand by those who are higher.

The vast multitude of communications through the Mediums, have but little relation to the true Kingdom of the Soul. They may be given through Mediums whose lives are not purified in the truest sense ; who nourish their bodies upon foods whose whole tendency is to darken the Vision of the Soul ; to set up the miasmatic influences upon the atmosphere of the mind such as are found wherever flesh is eaten and impure drinks taken ; to generate upon the magnetic or reflective plane of the mind impure astral conditions so that the images cast or reflected upon the mind from those present who have come to give counsel, are perverted or contorted or inverted. And thus it is that nearly all the communications given through Mediums have relation to the things of the sense-life ; to the ways of life upon the physical planes ; to the kind of life lived within the Astral Light, which is mistaken by most communicators for Heaven itself ; and not to such things as relate to the spiritual evolution of the life, its rising ever higher and higher through the lower Spiritual Heavens into the true Spiritual Heavens, and even then feeling that the true realisations of the Spiritual World are only beginning, and that the upward movement of life is infinite as the Soul seeks unto the Kingdom of the Divine. For mere mediumship does not necessarily mean purity of life and trueness of

vision. It does not mean that the Medium knows anything more concerning the true life of the Soul than do those who communicate or those who are seeking the evidence. It does not mean that the Medium is living a pure life—a life free from everything that would prevent a pure and true communication from being given—or that the Medium has in any sense entered into the sacred meaning of the office of true mediumship when the life is so consecrated unto the Divine service that it is used for purposes of illumination that the life of the Soul upon the Spiritual Heavens and the still higher altitudes of inward spiritual realisation, may be given for the guidance and teaching of the Children of the Father upon the Earth planes. *For true mediumship is always spiritual, and it is always conscious.* There is no temporary obsession ; no temporary loss of consciousness ; but a full and true realisation of the Angelic World into which the Soul enters to receive communication. *The Divine Angelic ministers obsess no one ; they only communicate through the Soul who has risen unto the Kingdom of the Soul to receive Illumination upon the Spiritual Heavens.* For only that which the Soul is able to understand may be communicated unto it upon the Spiritual Heavens ; and then that communication becomes Illumination unto the Soul so that it is able to interpret and transcribe it unto the mind when the mind is purified and is living the purified life. For the Soul can only rise as its own spiritual atmosphere is purified from every thing that would keep it down upon the planes of the sense-life. It can only rise in proportion as its aspirations, desires and feelings are spiritual, and are seeking their fulfilment upon the true Kingdom of the Soul. The sphere unto which it rises will be exactly in harmony with its own inward conditions, so that no one may pass upwards but those who have prepared themselves to do so ; though no one need now remain away from the lower Spiritual Heavens who truly desire to live the Angelic life. For the Spiritual Heavens are now open unto the Soul whose aspirations are toward the Divine, whose desires are unto the

Redeemed life, and whose purposes are pure in their intention and seek only the service of the Divine.

These are the real phenomena of the Soul, the true phenomena of the Spiritual Heavens, the only sure testimony to the reality of the Spiritual World. All other evidence is of an objective nature, and misleads all who put their trust in it. It is sensuous in its nature and so appeals only to the outward and sense-life. It may and does give evidence of the persistency of the personality—an evidence which, when given through those whose motives are above suspicion, undoubtedly helps many from a state of grave doubt and even unbelief concerning the reality of the Soul as distinct from the outward personal physical life, to believe that man is a spiritual being. But it is not the true evidence which any Soul who is seeking for the Vision of the Divine upon the Spiritual Heavens will ever crave after. For when the Soul is seeking that Vision, it must needs seek within the Heavens of its own System. It must withdraw more and more from every outward testimony, every visual evidence, every sensuous method of finding the reality for which it seeks. It must retire more and more from the outward and visible world wherein it has been living its life, and seek in the silence, seek within its own innermost Sanctuary in the spirit of those who are the purified. There and there only may the reality become known, the Soul reach unto its own Kingdom, and the Divine Presence within be beheld.

J. TODD FERRIER.



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THE LORD'S ANOINTED ONES.

PSALM XX.

(A NEW READING.)

The Lord will hear thee in the day of trouble ; the name of the Lord shall be thy defence ; the God of Jacob will lift thee up on high :

From His Sanctuary He will send thee help, and strengthen thee out of Zion.

Thine offerings upon the Altar He remembereth, and hath accepted thy sacrifice.

According unto His Love will He grant thee, even more than the desires of thine heart : His counsel will He grant unto thee, and make thee to rejoice in His salvation.

For in the name of the Lord didst thou unfurl thy banner, and present all thy petitions.

Thou shalt know how the Lord preserveth his anointed with the saving strength of His right hand, and regardeth all his prayers even unto blessing him from His holy Heavens.

Some trust in chariots and some in horses for deliverance¹ ; but His anointed trusteth only in the Lord.

For chariots and horses throw down the life ; but the Lord lifteth up His own.

Save, O Lord, thine anointed, that he may rejoice in Thy Kingdom for evermore !

¹Chariots were the powers of the World, and Horses the powers of the Mind.

THE APPROACH OF THE REDEMPTION.

THE day has come which was foretold by the prophet Isaiah, when the stricken Earth was to be restored and comforted. For the day of the Redemption is nigh when all her children who are upon her outer planes, and who are in bondage, shall be lifted up into higher conditions ; when all those who are upon the Human Kingdom shall be able to take a step upwards in the growth of their Soul-life, because of the new and more spiritual conditions generated upon that Kingdom through the Restoration of the Christhood Order and the manifestation of the true Redeemed Life ; when all who have not yet reached the Human Kingdom, but who earnestly desire so to do, shall be able to pass up into it through the loving and sympathetic ministry of all who are seeking to live the Redeemed Life ; when all the Earth's children who are still far from the Human Kingdom shall become more and more susceptible to the influences of that Kingdom, more and more responsive to the loving sympathy of those who are seeking to live the Redeemed Life, and so be aided in their upward struggle towards the Kingdom from which they fell when they went down into the Animal Kingdom.

The day of the Redemption is nigh in the which all things will become new, because all the conditions will be such as to enable all who desire truly to ascend on to the Human Kingdom, to do so ; and all upon that Kingdom who desire to rise on to the Angelic Spheres, to pass upwards through inward realisation of the Divine Love through the Redeemed Life.

J. TODD FERRIER.

THE REDEMPTION.

THE morning of the new age has indeed broken its first rays upon an expectant world. It has, however, come in an unexpected form, and so has not yet become recognised even by those who were waiting in expectation for its dawning. It has come, as it was

foretold, in a manner which no one anticipated, without ostentation or great portent. It has come just as the Master said it would, silently and effectively even as the morning breaketh upon the Earth. It has come unto those who were watchmen upon the spiritual heights, whose office it was to watch for its approach and proclaim its coming unto all who were able to hear their voice. It has come unto all who are able to discern the heavenly signs, those portents which belong entirely to the Kingdom of the Soul, and are inward and Divine in their nature.

The new day which has broken upon the world is the Day of the Lord, and, therefore, the Day of the Soul. It is the morning of the Redemption when the Soul enters into the blessed results of the effects of the Sin-offering made by the Christ-Soul upon the Astral Kingdom. For the Sin-offering was made from the Divine Kingdom and by the Divine Love through the Christ-Soul upon the Astral Kingdom, in order to blot out from that Kingdom all the evil images which had been wrought upon it in the ages when the whole of the House of Judah were in the animal forms, and the whole of the House of Israel were also in the Animal Kingdom. For the Sin-offering was in itself the supreme testimony to the abiding nature of the Divine Love towards all His children, since it was the taking up of the very burden which oppressed them and which prevented them from rising up out of the animal influences even after they had reached the true Human Kingdom, so that they could ascend into the Angelic experiences. It was the unspeakable manifestation of the perpetual and unfailing Love and ministry of the Divine Father towards this world and all her children.

The Redemption was to be preceded by the betrayal of the Christhood. The Christ-Soul was to enter into the Garden of Gethsemane there to drink the Cup of Anguish, and to agonize as the vision of the burden of the Sin-offering arose before His Vision. He went into the Garden to there pour out even His Soul unto the

death of the beautiful Divine Estate by which His life as the Christ had been crowned, and to lay down all He had attained unto that He might become even as the least of the Heavenly Father's children who were still far away in the wilderness. He went into the Garden of Gethsemane when He first beheld the Vision of the meaning of going down into the City of Jerusalem to take upon Himself the infirmities and sins and sufferings and sorrows and anguish of all who were bound within the city; and He was betrayed in the Garden by the one who was to be the man upon whom the woes of the Sin-offering first fell. For Judas was not a true disciple of the Christhood, but only a vehicle through which the betrayal of the Christhood was effected. He entered the Garden at night when the Christ-Soul was far spent through His anguishing, and the awful darkness of spiritual death had overwhelmed the Soul as the outcome of all that He beheld in the Vision of the Sin-offering. For the meaning of Gethsemane must be found in its spiritual and Soul relationship to the Sin-offering. It was no outward scene but an inward and invisible experience. And the three who are said to have witnessed the agony were no earthly denizens, but the three-fold Divine. Those disciples who were nearest to the Master beheld His unspeakable sorrow, though unable to enter into it. They understood not its cause, though they knew that He had to pass from them in order to accomplish the Sin-offering. They entered the Garden of Gethsemane with Him and beheld the anguish, though they went to sleep even whilst He agonised.

The Redemption is now. The Christ-Soul has poured out His Christhood even unto the spiritual death which overtook all those who went down into the City and became lost in the wilderness of Judah. For by spiritual death we mean those spiritual conditions which make the approach of the Divine Love to the Soul impossible, until new conditions have been found for the Soul by the Divine Love. And the Christ-Soul in going down even unto "spiritual death" has not only taken the very

burden of all lost Souls upon Himself, but has likewise generated the new conditions. For the Sin-offering was the changing of the conditions upon the Astral Kingdom through purifying them. And in the process by which these conditions were changed, the Christ-Soul became even as the lost children in order that He might blot out the fearful images of evil written upon that Kingdom by means of which all the children of the Father within Jerusalem (the Planet as a spiritual system) were prevented from reaching unto the Spiritual Heavens there to be helped from the Divine Love. And the Sin-offering having been accomplished, the way unto the Father is now opened up through the new conditions which have been generated. For the Astral Kingdom has been changed in its nature so that all who now earnestly desire to reach unto the Kingdom of the Soul, may accomplish it. For the Redemption is the return of the Soul unto the life of purity, goodness and love. It is the Soul making its way out of the wilderness and the life lived in the distracted City of Jerusalem, to seek unto the finding of the Hill of the Lord, the Redeemed Life. It is the longing Soul finding peace; the troubled life reaching the sure haven; the yearning heart beholding the meaning of its profound cravings after purity; the oppressed life finding that glorious freedom for which it sighs; the seeking one at last reaching the goal of his desire; the praying one finding the answer in the new life; the knocker at the door having at last the Heavens opened unto him; the sin-burdened Soul at last knowing the joyful sound of the Salvation wrought by the Divine Love; the Soul whose garments have all been defiled by the evil found in the paths of life amid the city, having the consciousness of experiencing that true cleansing which proceeds from the inflowing of the Divine Life-stream. For none need now perish who willeth good.

J. TODD FERRIER,

THE BURDEN OF LOVE.

THE Redemption which was accomplished by the Sin-offering, may now be understood. What it was that the Christ-Soul did may likewise be apprehended, though never adequately understood except by those Souls who have entered so fully and sympathetically into the meaning of the Garden of Gethsemane as to have become "sharers of the Sufferings of the Christ-Soul." All that it meant unto the Christ-Soul only those may understand who were once upon the Divine Kingdom. The burden of the unspeakable anguish borne by the Christ-Soul in the Sin-offering, no other Soul could possibly measure unless the like burden had been borne by it. And these are the Souls who are spoken of as sharing the travail of the Christ-Soul. These are they who are spoken of as those who, having shared His burden of travail, enter into His Glory. They are those of whom it is said that they sit with Him upon the Throne of the Divine. They are those who are said to sit upon the seats of judgment judging the House of Israel—those who have reached unto the Celestial Christhood when they are illumined from the Lord as the Sun within the Holy Temple of the Soul, and who judge all things in the light of the Divine Love and Divine Wisdom. They are those whom the Seer beheld who had not defiled their garments in the City of Jerusalem, because their Soul never loved the life of the City in its fallen conditions, but always longed for the hour when Redemption from the Lord would reach unto them. They loved not their lives in this world, for they were always lives of sorrow and anguish.

O how rich and full was that love which endured so much! O how profound were the sufferings of that love which bore the burden of the Sin-offering! If only the children of the Heavenly Father could know the grace of Him who gave Himself to be the Sin-offering, the riches of His Glory which He laid aside in order to take up the burden of the Sin-offering on their behalf, then would they indeed know the Lord who made manifest the

greatness of the Divine Love through Him whom they think of as the Christ. Then would they indeed know what was the meaning of the impoverishment of the Christ-Soul when He laid down His life even unto the death of the Cross, or Estate of the Celestial Christhood, that they might at last also be sharers with Him of that sublime Estate.

J. TODD FERRIER.

PSALM XXII.
(A NEW READING.)

ELI! ELI! LAMA SABACHTHANI!

*My God! my God! why hast Thou forsaken me?
Why art Thou so silent unto me when my cry ascendeth
unto Thee?*

*My cry ariseth in the noonday unto Thee; and in
the night watches am I not silent, yet Thou seemest to
hear me not.*

*But Thou art holy and doest only good unto Thy
people, the children of Israel, whose Praise is unto
Thee.*

*When they trusted in Thee Thou didst not confound
them by Thy silence in the day of their trouble; for
Thou didst work deliverance for them from the hand
of the oppressor.*

*But unto me no answer cometh; I am as one cast
away by Thee, and despised by the people.*

*I am now the object of scorn by all those who pass
me by; they laugh at me and say,*

*"Was not this he who said that his trust was in
God? that God would provide deliverance for him?
that He would become his Salvation? Let God now
deliver him seeing that he trusted in Him."*

But Thou art He Who sent me forth into the womb of the earth, and didst fill me with longings to lie upon her breasts.¹

But in the day when my sorrow became too great for me Thou didst again deliver me out of the womb of the Earth, and take me from her breasts: so art Thou my Deliverer at all times.

Be not far from me when the trouble is near, for there is no help but in Thee.

The bulls of Bashan are still about me; they beset me at times; and the lions roar around me with ravenous desire.²

My life is poured out like water, and as one whose every joint is out of harmony; my mind is like the wax which taketh the impression of every image, and my heart fainteth from lack of compassion and pity towards me from those who were once my companions.³

The garments which Thou gavest me have they rent as a vesture for which lots are cast by those who seek my hurt.

Be ever nigh unto me, O Lord; for Thou art my strength and my salvation: hasten to help me.

Deliver me from the sword of their tongue, and the power of their dogs.⁴

Save me from the mouth of the lion who seeketh me as his prey, even as Thou didst deliver me from the power of the unicorns.⁴

¹ *The womb of the Earth relates to the generation of the body, and the breasts to the nourishing of life upon material things.*

² *The bulls of Bashan were the terrible forms of the Animal Kingdom whose images were engraven upon the Astral Kingdom; and the lions roaring were the influences of that Kingdom upon the mind.*

³ *The picture of the Sin-offering being accomplished.*

⁴ *The dogs were the low images of the perverted sense-life; and the unicorns were minds full of poisonous thoughts.*

I will make known Thy name unto my brethren that they may praise Thee within the Sanctuary ; in the midst of the congregation of the saints will I speak of the gloriousness of Thy Love.

For all who know Thy fear worship Thee : even the true seed of Jacob praise Thee ; and the seed of Israel glorify Thy Name, being filled with the fear of the Divine Awe.

For Thou hast never despised them in their heavy afflictions, nor abhorred them when the evils overtook them ; and when they cried unto Thee, Thou didst not hide Thy face.

Praise will be of Thee within Zion : there will the vows be performed.

In meekness will we eat our Bread of Heaven and be filled with the goodness of the Lord ; for only thus may our hearts be satisfied, even with Life for evermore.

The dwellers in the uttermost parts of the Earth shall yet remember and turn unto Thee ; and all the Nations become kindred and worship only Thee.

The Earth is the Lord's, and its Kingdoms shall yet become His.

All the children within her gates shall know the riches of His goodness. They shall yet praise Him who are now bowed down to the dust, the light of whose Soul went out in the night.

The children of the Lord will serve Him in the regeneration when they come to know Him ; they shall be a righteous people in the day of their new generation.

THE MIDDLE WALL OR PARTITION.

THE terrible Sin-offering was the result of the going down into the conditions known upon the Spiritual Heavens as Egypt and Goshen, of this Earth and all her children, followed by the betrayal of the Children of Zion who were sent out from the Divine Kingdom to minister unto the children upon the planes of Bethlehem, and help them to progress in their Soul evolution so that they might the more speedily pass up on to the Angelic Kingdom. It was the result of the fall of the Planet as a Celestial Being into such fixed and non-responsive and unspiritual conditions as have prevailed upon her planes since she moved away from the Divine Kingdom ; for it was through her fall that all her children were brought down from the true Kingdom of their life into the fallen conditions, and oppressed and changed by them until even they also ceased to respond unto the Divine Love, and so lost even the power to rise as high as The Bethlehem or lower Spiritual Heavens. It was the result of the children of this world falling down into the new Kingdom which was formed out of the fallen conditions—the Animal Kingdom known to Physical Science—in which they were for untold ages and ages, and unto which they returned more than once after they had been lifted out of that Kingdom on to the true Human plane. For when that disaster overtook the children of this world, the Astral Kingdom was impure, and the magnetic plane had so changed in nature that its whole tendency was to receive impressions from the magnetic actions wrought upon the fixed planes rather than the spiritual magnetic influences and images sent from the Divine Kingdom to aid both the Planet and her children. And so the whole history of the children was written upon the Astral Kingdom. The history was written in images of all the forms which they took, the manner of their life through these forms, and the fearful conflicts which took place between the various Orders. They wrote such a history upon the Astral Kingdom as ultimately to

prevent any true communication from the Spiritual Heavens reaching any who rose up out of the animal conditions on to the true Human Kingdom; for when any message from the Spiritual Heavens was sent unto those who were able to receive it, the magnetic plane in receiving it changed the meaning of the message, and in this way brought about all the terrible forms of worship practised by the Great Religions. And until that condition of the Astral Kingdom was changed so that the Soul could rise up on to the Spiritual Heavens and receive there, from the Angelic Kingdom, those messages necessary for the guidance and enlightenment of the Soul, there would be no possibility of the Human Races ever reaching the crown of their evolution, namely, Spiritual Christhood.

But to change the nature of the Astral Kingdom was such a work as no one could ever understand unless it were given unto them from above. No one could possibly have conceived what the meaning was of all the terrible and sad forms and rites through which the Soul sought to approach the Divine Father. No one could have imagined that the magnetic plane of the Planet would have changed in so terrible a manner the beautiful messages from the Divine Love unto the Soul. No one but such as had once been upon the Divine Kingdom and knew the meaning of Christhood, could possibly understand how such a work could ever be accomplished as the changing of the entire spiritual conditions of the magnetic plane.

The Sin-offering by the Christ-Soul was the changing of these evil conditions. Though at various periods great changes were wrought—as in those spiritual histories spoken of as the dividing of the Red Sea and the crossing of the river Jordan so that the Soul was able to pass out from the animal states to reach the wilderness of the outer Kingdom of the Planet, and thence to travel along the difficult and solitary way to the river Jordan to cross it into the land where the Divine Love might become a possession—yet not until the Christ-Soul

offered up what is spoken of as the Atonement, was the magnetic plane changed in its conditions so as to ensure the Divine messages unto the Soul coming through in a pure and true state. For the Atonement was the blotting out of all the terrible graven images written upon the magnetic plane through the history of the Soul when in the Animal Kingdom. It was the abolishing of the middle wall or partition which contained these writings which were against the progress of the Soul, and which turned the Image of the Divine Love into every kind of form and creeping thing. And the blotting out of that terrible history took the Christ-Soul unto whom the work was committed, from the days when He passed away from His beautiful Christhood, until these later days.

J. TODD FERRIER.

THE ATONEMENT.

THE Sin-offering is always associated with what is spoken of as the Atonement. It has always been understood as having arisen out of man's need for being Atoned before the Divine, and as the means by which that Atoning was accomplished. It has been taken as the way by which Atonement could alone be effected for man, and the basis of man's forgiveness by the Divine Love. It has been interpreted by the Christian communities as the very foundation of the manifestation of Divine compassion unto the Soul—prior to the Christhood of the Master, as something to be accomplished ; and, since that time, as an effectual means whereby the Soul may know forgiveness and enter upon the life of the Divine Grace. It has been interpreted by the various Schools associated with the different Ecclesiastical Orders, as the very ground of the acceptance of the Soul by the Divine Love, and the only means by which the Soul could enter into the possession of Life Eternal. And it has at once been made the expression of the Divine Love towards the whole world, and the manifestation of the Divine abhorrence of sin and the necessity for punishing it.

The Sin-offering which took the Christ-Soul away from His Christhood down into the Astral Kingdom to there live in manifold lives a life of unspeakable pain, sorrow and anguish caused by the evil conditions of that Kingdom, was not an Atonement in any sense whatever, but rather the opposite of Atonement unto the Christ-Soul, since it took Him away from that Estate wherein the Atonement is perfectly realised, unto one in which His whole being became more and more filled with the trouble of evil as He bore the awful load of images of evil wrought upon the middle-wall or partition by the children of this world when they went down from The Bethlehem into the Animal Kingdom and dwelt there for ages upon ages. It was the very inversion of Atonement for the Christ-Soul since, in order to accomplish it, He had to sacrifice His beautiful Christhood which was the very fullest and most beautiful exposition of the Soul having reached unto the state of inward realisation of the Divine Love and Divine Wisdom when the Soul becomes one with the Divine and so reaches the Atonement or oneness of the Soul with the Divine. *It was not the Atonement of all Souls*, nor even the beginning of that profound experience when the Soul passes upwards through the Astral Kingdom on to the lower Spiritual Heavens to begin the life known as the Redeemed Life ; otherwise all Souls would have been in the state of Spiritual Christhood ages ago, and would have been living the Redeemed Life now, and the whole history of Christianity would have been the antithesis of all that it has been. From its foundation in the first century, the true Redeemed Life would have been made manifest ; the true vision of the Master would have been known and His beautiful Christhood understood ; the purpose of the tragic Sin-offering and the meaning of the Master's unspeakable suffering and anguish would not have been the subject of manifold speculations, some of which were and still are the most grievous interpretations of the Divine Love that could be conceived of by the mind, but would have been understood and entered into with a sympathy full of true love,

Nay, had that experience of His when He was said to have given utterance to the cry of despair and unspeakable anguish and sorrow—

ELI! ELI! LAMA SABACHTHANI!

been understood and entered into fully by all who have professed discipleship to the Master, how very changed would the whole conditions of His manifold earth-lives have been for Him! For in that cry He expressed so much. Then would His tragic lives have been understood, and sympathy would have flowed out to Him from every heart to help Him as He bore the awful load. And when the Sin-offering was accomplished, its full burden borne, the handwritings written against the Soul upon the middle-wall or partition (the magnetic kingdom) were blotted out, and the new spiritual conditions were prepared so that the Soul might rise up on to the Spiritual Heavens and the Divine Love be able once more to approach its Gates and make Himself manifest within its Sanctuary, the Christ-Soul would not have had to question on His return from Edom with all His once beautiful garments red-dyed even all the way from Bozrah, whether it could be that the Vision of the Soul (Faith) would be known upon the Earth?

J. TODD FERRIER.

CORRECTION.

In last month's issue (August) two mistakes occurred which detracted from the meaning of the two sentences in which they are found.

1. Page 229, eight line foot of page should have read—

“Of the *children* of the Father,” etc.

2. Page 230, last line of fourth verse should have read—

“bring down to *follow* wickedness.”

PSALM LXXVII.

(A NEW READING.)

THE BEARING OF THE BURDEN OF LOVE.

I cried unto the Lord with my whole heart ; with my very being cried I unto Him that He would give ear unto me and deliver me out of my sore trouble.

For my heart was full of anguish that no one but Himself could comfort ; the daylight had been turned into the darkness of night.

When my Soul remembered the past it was deeply troubled ; and when my heart complained unto Him that He had forsaken me, then was my spirit overwhelmed within me.

My eyes were holden lest I should see, and my tongue lest I should speak ;

For when my thoughts considered the days of old, the ages of ancient times, my very Soul languished in the night.

I communed with my own heart when the night was darkest about me, and my spirit made diligent search to understand the meaning of my sorrow and anguish ;

For I felt as if the Lord had cast me off for ever, and that I should know His favour no more ; that His tender mercies were withdrawn, and His promises unperformed.

Then I inquired of those who came unto me saying, "Hath the Lord forgotten to be gracious ? Hath He in anger shut up His compassion ?"

And they replied that it was mine infirmity to so think of the Lord ; that it was because of the night of my sorrow and the poignancy of mine anguish ; and that the Lord would not cast off the Soul, nor fail in His tenderness towards it.

I will call to remembrance the work of the Lord, the wonders which He wrought in the days of old; upon His gracious acts will I meditate and speak of all His doings.

Thy way, O Lord, is in the Sanctuary wherein Thy Presence is known; for there none is likened unto Thee in Thy Love and Wisdom.

Thou alone, O Lord, doest wondrous things for Thy people in making manifest the power of Thy Right Hand.

Thou didst become the Redeemer of Thy people, the children of Jacob and Joseph from the hand of the oppressor.¹

They beheld Thee turn back the oppressor until the seas overwhelmed him; and they were also afraid and full of deep trouble because the cloud which had come had blotted out the Vision of Thy Glory.

They heard the voice of the Lord speaking from the Heavens as when it thundereth, and saw the light of His Presence like the lightning illumining the world: they shook the Earth in their greatness and filled her children with fear, even with the fear of the Divine Awe.

Thy way, O Lord, is in the Great Deep, and Thy path within the Seas: Thy footsteps are not perceived.

Thou didst lead Thy people out of the land of oppression and bondage through Thy servant Moses, and didst gather them as a shepherd gathereth his flock.

¹ *The Children of Jacob and Joseph refer to the Human Race and the Christ-Souls. The latter were always known as the children of Joseph or the Office of the Cross.*

THE RECONCILIATION.

THE Atonement has been understood in the sense of a reconciliation between the Soul and the Divine Love. It was so written of in the Epistles circulated by Paul amongst the Western Converts to what was known as "the new way, or discipleship to the Nazarene." It was so presented to these converts as to appear as if the Sin-offering was something done by the Christ on the Roman Cross by which the Divine Love became reconciled to the Soul, and was thus brought into the state when it was possible to forgive the Soul without doing dishonour to the Divine Righteousness. And though the reconciliation of the Soul to the Divine was likewise spoken of, that reconciliation was always associated with the changed attitude of the Divine Love towards the Soul, so that any reconciliation of the Soul towards the Divine Way was always contingent upon the reconciliation of the Divine Love towards the Soul. And this view of the beautiful Divine Purpose to redeem the Soul, only too firmly and effectually laid hold of the imagination of all who had been drawn into the new religion, and so impressed itself deeply upon all the Communities; for it seemed a natural interpretation of the meaning of all the rites and ceremonies and sacrifices associated with the Jewish religion, and even with that of Rome and Greece. And thus what should have become the most beautiful religious manifestation since the Soul went down into spiritual darkness (Goshen) and the awful bondage of the flesh with its afflictions (Egypt), became only another objective system whose underlying thought was simply that of the other objective religions with their animal sacrifices, the only difference being that the action was taken from the Animal and Human Kingdoms up to even the Kingdom of the Divine. The Jehovah fashioned by the history of the Jewish people, with His variable moods, His terrible judgments made manifest in the very elements when full of tumult and destruction, His powers interpreted by these elements in blessing or otherwise according to the behaviour of the

people, His righteousness such as no Soul could endure unless preceded by the sacrifice and offering of some harmless creature, all His beautiful Attributes brought down even beneath the Human Kingdom until the vision of His Fatherhood was almost obliterated, was presented to the imagination of the new converts as having purposely written the Jewish history in order that it should become typical of the New Religion.

The Reconciliation was thus turned into a change in the Divine Nature effected by means of the Sin-offering made by the Christ-Soul, rather than *the great work of Redemption within the Soul itself* by means of which it at last came to know the Divine Way of Life, and to love to follow it. For the Reconciliation was not accomplished when the Christ-Soul first made the Sin-offering, otherwise there would have been no more to be accomplished then or now. For the history of Christianity, since its inception as a religious influence up until these latter days, would have been the story of real and effectual Redemption for the Soul, the Communities, and the Nations, in which the Redeemed Life would have been realised and the Kingdom of the Divine Love come upon the Earth ; instead of the history of blood which it has written upon the Animal and Human Kingdoms. It would have been a history written in letters of the gold of a true and pure love unto all Souls, and a genuine and healing pity unto all creatures ; rather than a record of strife and discord and persecution on the part of the Church towards all who sought a nobler way of life, and of unspeakable shame and cruelty unto the helpless creatures. For, instead of Reconciliation being effected for the Soul, only antagonistic elements and conditions grew up which turned the Western World into a vast arena of conflict where Nations and peoples, communities and even families, found themselves at war with one another.

The Reconciliation which the letters of Paul gave to the whole Western World was no reconciliation within the Soul towards the true path unto the Divine, but only

a false view of the meaning of the Divine purpose in the Sin-offering, and of the Sin-offering itself—a view which inverted the Divine Image, blotted out the Vision of the Master's beautiful Christhood, and changed the meaning of the Redemption of the Soul from being an inward spiritual process effected by the Soul nourished from the Divine Love, to be something effected for the Soul external to itself and apart from it. The Reconciliation of Paul laid the foundations of the superstructure which is to-day known as Western Christianity, the antithesis of any Christhood, or even Redeemed Life; for a Christhood would know the Divine Love and Wisdom, and the Redeemed Life would manifest purity, goodness and pity.

J. TODD FERRIER

THE COMING MANHOOD.

Behold the Kingdom shall be established in righteousness, and its princes shall rule in love.

And a man shall be even as an hiding place for the oppressed when the storms of life sweep over them, and as a covert from the tempest when it seeks to overwhelm them. Even as rivers of water in a dry and parched land where the weary find refreshing, and as the overshadowing of a great cloud in a desert place where the blistering fires burn.

And the eyes of those whose sight is dim shall behold, and the ears of all who hearken shall hear.

The heart shall be no longer as one who is rash, but shall understand the meaning of the things beheld and heard; and the tongue shall no more speak with halting language, but even as the heart beholds and hears.

ISAIAH.

• THE NEW INTERPRETATION.

CXXI.

THE EVOLUTION OF THE SOUL.

THE evolution of the Soul which was intercepted when the Human Races went away from The Bethlehem or lower Spiritual Heavens, and were gradually drawn down into the new and strange and evil conditions which ultimately overwhelmed them and sent them down into the awful Animal Kingdom which had been generated as the result of the new conditions, will very soon begin again. That spiritual experience known as Soul-evolution has not been known unto the Human Races since they first fell away from The Bethlehem. For though they were lifted up out of the Animal Kingdom on several occasions, and in one instance had almost reached the true Human Spiritual Kingdom, yet have they never quite overtaken once more the point where they were when they fell into the Animal Kingdom. And so there has been no true evolution of the Soul since the Fall. There has been no upward growth beyond the state in which the Soul was prior to that sad experience. What has been spoken of as the evolution of the Soul has only been the Soul endeavouring to again reach its own Kingdom on the outer plane of the Planet. There has been the evolution of form and brain-mind which Science has mistaken for the true evolution of the Soul. The evolution has been of a material order, not a Spiritual and Soul unfoldment towards a still higher state. It has had relation only to the vehicle, not to the Soul. The descent of man as Science has traced it, was only the descent of man physical, not the ascent of man Spiritual. The history of the ascent of man physical is the history Science tries to trace in the Animal Kingdom. But the true history of the ascent of man is not to be found in the physical history, but only in the history of the Soul since the long ages when it left its spiritual home and went away into the Egypt of material bondage and the Goshen of spiritual darkness ; and that history can only be given

from the Divine as the Soul rises up on to the Spiritual Heavens to receive those things which it must needs know concerning its own sad past.

But that intercepted evolution is now about to begin again from the place in the Soul's progress at which the interception took place. The new Heavens have been generated for the Soul by means of the Sin-offering so that the Soul is now able to rise up out of the limitations of matter, and function upon the Spiritual Heavens and receive the Angelic ministry of these Heavens to enable it to grow towards the fulness of its life upon the Human Kingdom—a fulness which is far above any conception of true spiritual growth entertained by the materialistic mind of the Western World. For the Sin-offering has purified the middle-wall of the Astral Kingdom through blotting out the false images engraven upon it. No more may the Soul be dominated from that Kingdom with its false principalities and powers controlling its desires and reigning over its affections. No more need it wrestle with the powers of the air which have smitten and afflicted it most grievously, and prevented it from finding its own true Kingdom. For the day of its Redemption has come when it may enter into its own. Without money, though not without price, hath the Lord redeemed it. By His own right hand hath He wrought salvation for His children. Through the Christ-Soul hath He accomplished the overthrow of all the enemies who oppressed and hurt the Soul, and prevented the earnest seeker from finding the true path unto the Vision of the Glory of the Lord. The Handwritings which the children wrote against themselves when they went away from His Holy Ways, and which changed all His beautiful ordinances from being spiritual things containing Divine meanings full of unspeakable love, purity, goodness, righteousness and glory, until they were only vessels of earthly things containing meanings the very opposite of His beautiful Nature and Attributes, hath He blotted out for ever through the Travail of the Christ-Soul.

THE NEW INTERPRETATION.
CXXII.

THE EVOLUTION OF THE SOUL.

THE evolution of the Soul which has been so long intercepted through "the fall," must now be re-entered upon by all who have risen out of the Animal Kingdom on to the true Human Kingdom, and are seeking the Redeemed Life. All who have risen on to The Bethlehem to receive guidance from the Angelic Kingdom, must now seek not only the fully Redeemed Life, but also the Estate of Spiritual Christhood. They must seek to realise within the Sanctuary of their own Soul that Divine Vision of which we have so often written, when the Glory of the Lord illumines the Sanctuary and His Presence is made manifest unto the Soul. They must now begin where they left off in the far away ages when the whole world was young in its life, and all its Kingdoms were resonant with the gladness born of true service unto the Divine Love. They must again live as in the Golden Age when everything was pure upon every plane, when only love reigned, and all was harmonious and full of the Divine peace. For the true evolution of their life towards the crown of their childhood before the Divine, may now become realised as they live the Redeemed Life and seek unto the Estate of Spiritual Christhood. For the crown of their life is not that which Physical Science has supposed; nor that which the Western Civilization seeks as the goal of life; nor any crown fashioned by men out of the things and ways of the world as it now is; but it is that crown of life which adorns the Soul who has arrived at a true knowledge of the Divine, a crown of spiritual attainment through inward realisation of the Divine Love and Wisdom, a crown whose precious stones are those of conquests of the Soul, the royal diadem of the Children of the King.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXXIII.

THE EVOLUTION OF THE SOUL.

THE days of the Golden Age are once more breaking upon the world. The grey morning is tinged with the golden glory of sunrise upon the planes of the Earth. Already are the Hills of the Lord lit up with the approach of day unto the Soul, and those who have slept throughout the long night since the setting that left the Soul in darkness, are awakening to behold the new dawn. The Mountains of the Lord are all clear unto those who are able to behold them; and unto those who ascend them in this new morning, is the Glory of the Divine Presence made manifest. Upon the Hills of the Lord are awaiting His Hosts, the Angelic Messengers, that they may minister unto all who approach to learn His Holy Law and to know His gracious Testimony. The Heavenly Hosts who minister before the Lord surround the once holy City of Jerusalem, and all who enter into His holy House in the Sanctuary of Zion, may behold them ascending and descending, bearing their messages of loving ministry from the Lord for all Souls.

The evolution of all the children of this world now begins again upon the lower Spiritual Heavens. The Christ-Souls are all arising out of the conditions which made them captive and prevented them from realising the Divine Love, and the Divine Presence within the Sanctuary of their spiritual system, known as the Sanctuary of Zion. They have arisen out of the dust of their humiliation wherein they were laid low by the oppressor who took them away from Zion, and have gone out from Babylon where they were held in bondage for untold ages by the oppressors who bare rule over them. Now are they marching to Zion along the Highway over the desert, whose ending is that holy Estate of Christhood from which they were taken away when the oppressor made them captive and carried them down into a strange and weary land. They are now all returning

from the land of their sorrowful sojourn where they lost the very Light of the Spirit amid the gross darkness of the country, and were so overwhelmed with sorrow and filled with anguish that they could not even sing any of the Songs of Zion, but hung their melodious spiritual harps upon the weeping branches of their experience. For the Lord hath ransomed them. He hath accomplished for them a great deliverance from the hands by which they were oppressed. He hath broken the bands of their captivity and unloosened the chains which held them down. With the recompense of the Lord have they been enriched in their deliverance ; for His Salvation hath been made glorious. They have not gone out as those who leave by flight, but as those who have overcome ; and the Lord Himself is now their rear-ward as well as their vanguard. And being thus encompassed from Him, they will no more go out where the enemy lieth in wait to betray and hurt them ; for the Lord hath scattered the enemy who was within the gates. Their ministry shall from henceforth be one of gladness and joy before the Lord as they serve Him continually in the service of their holy priesthood ; for they shall distribute the Heavenly Manna unto all the children of the Lord, to nourish them as they grow in grace before Him.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXXIV.

THE EVOLUTION OF THE SOUL.

THE true story of the evolution of the Soul has yet to be understood. Even in these days when the true light breaketh from the Heavens, it is difficult for the children of this world to conceive that they had any other origin than that assigned to them by Physical Science. To most of them it is more easy to believe the testimony of materialistic students who have traced much of the outward phenomena in the evolution of the physical form back into the sub-Human and Animal Kingdoms, than to receive a higher testimony which treats of the Soul as a purely spiritual organism persisting through all the changes incurred through the ever-changing transitory physical forms, and as the great factor in the evolution of the physical forms as it sought its way out of the Animal Kingdom into which it had fallen, and in which it was held in bondage for untold ages and ages. To receive any testimony other than that which modern material Science has to give, is their difficulty ; so much have they been influenced in their minds by the objective life that they seek objective testimony, and view a truly spiritual testimony with suspicion and distrust. They can think of themselves as physical creatures, members of the Human Race ; but not so easy do they find it to think of themselves as spiritual beings whose history began millions and millions of years back under much happier conditions than prevail now upon the earth. They find it more conceivable that they began their history as individual Souls when their life was born into their present existence, than that the life of the Soul was never meant to be held within the limitations imposed upon it by physical forms such as are so much sought after and cherished to-day, but rather to grow up into the fulness of spiritual experience within the true Human Kingdom, when it would have ascended into the Angelic Heavens.

The evolution of the Soul as propounded by material Science on the one hand and a semi-materialistic spiritual

Philosophy on the other, gives to the Soul only a material beginning, and that of a low order. It makes it to originate in matter as that latter is now known to Science, and to have all its history, prior to reaching the Human Kingdom, in the physical world. It makes the Soul date back to the earliest ages of the Earth when her outer planes were settling down into fixed conditions, and seeks to trace the evolution of its life up from the monad through the lower organic Kingdom into the Animal Kingdom, and thence to the Human Kingdom; and, in this latter, from the supposed earliest beginnings of the Race in the human form, up to the present time, which material Science and materialistic Philosophy view as the highest development which the race has reached. According to that interpretation, all the history of the Soul is upon the physical planes, deals only with experiences upon these planes, is a gradual elaboration of consciousness upon these planes, and makes the spiritual history to be an unconscious one until the Human Kingdom is reached. The Soul has no past heritage except a physical one. It has no beautiful spiritual consciousness of the Divine Love until it works its way up to the Human Kingdom; and even then it must needs wait until untold ages as it passes through its various stages of evolution through the various races into which the Human Kingdom is now divided; nay, that since the present development of the Human Race is the highest which the Soul has yet reached, the Soul is only now beginning to arrive at that consciousness of the Divine Love.

According to that interpretation the Soul has no past spiritual heritage; it has never known the consciousness of the ministry of Angels; it has no memory of ever having dwelt upon a world whose inhabitants were all pure, gentle, and loving; of having lived in a Golden Age of which it still persists in dreaming; of having known a life from which all strife was absent, and for which it still seems to yearn in its best hours. Whence then came these deep and noble yearnings? those dream-visions of

purser and happier and more gentle and loving times? of its feeling after the Divine Love as for some long lost blessing? its belief in and its longing for the ministry of Angels? Were these in the monad in an embryonic spiritual and Divine sense? And if so, how comes it that they are never even manifest in the smallest degree until the highest development in the Human Kingdom is reached? Truly the heritage of the Soul given by Science and Philosophy is not only self-contradictory, but enigmatical. It gives the Soul such a heritage as the Soul cannot understand, and from which it would fain be delivered.

J. TODD FERRIER.

THE CALL OF THE SOUL.

O every one who thirsteth, come ye unto the Waters of Life wherein refreshing is sure ; and all ye who hunger, come that ye may be filled with the Manna from the Lord.

Wherefore spend ye your strength for that which is not bread for your Soul ? and labour amid streams wherein there is found no life ? O hearken unto the Lord that ye may henceforth eat of His goodness, and drink of the streams of Life which flow from Him.

Incline thy heart unto Him, and come ; hear Him, and thy Soul shall live again. And His everlasting Covenant of Love thou shalt know, when once the House of David has been reached, and thy ways have been made pure.

"Behold the House of David is the witness of My Love unto the people," saith the Lord, "to lead them unto the holy Hill of Zion."

Therefore, seek ye the Lord, for He will be found ; call ye upon Him, for He is ever near.

ISAIAH.

The House of David is the process of Divine Healing known as The forgiveness of Sins or The House of Purification.

THE NEW INTERPRETATION.

CXXV.

THE EVOLUTION OF THE SOUL.

THE evolution of the Soul which material Science and Philosophy make to begin in primordial physical forms, and to be performed through unspeakable ages by means of manifold forms in the lower organic Kingdom until the Animal Kingdom is reached ; and then through that Kingdom as the various and at times strange and even monstrous and evil Orders arose, until it reached the lowest Human form ; and thence gradually up through different Human species, from the lowest order of the Race until the highest was attained ; was performed on the spiritual planes of this Planet long ages before it went away from the state known as Celestial, when it moved before the Divine upon the Ecliptic (which is only a guess of Science at what really is the Divine Kingdom) full of beautiful responsiveness in all its planes and Kingdoms. For the generation of the Soul was performed amid conditions so very different to anything now known, and which Science has never even supposed possible. For there were no such forms as Science now knows and names primordial. There were no physical planes as these are understood to-day. There were no fixed and unresponsive planes such as now girdle the Planet. There was no such Kingdom as the present Mineral ; nor anything corresponding to the Animal Kingdom as known to Science ; nor even such a Kingdom as the Human one now is. The Mineral Kingdom was then a Zone of beautiful spiritual substances ; the Metallic Kingdom, which is now incorporated with the Mineral, was part of the outer circle of the outermost plane whose chief function it was to act upon the magnetic plane ; the Creature Kingdom now known as the Animal, was one where the elementary stages of the Evolution of the Soul were performed prior to the ascent of the Soul on to the true Human Kingdom ; but it was not animal, nor in any sense physical, but entirely spiritual ; and the Human Kingdom was not physical but spiritual both in nature

and life and service. The world as known to-day did not exist; the world of which the Prophets have spoken, the spiritual Poets have sung, and which some Seers have beheld, was in full being. The whole world was spiritual. The Human Races were all spiritual beings. The entire Solar System was spiritual; and all the Planetary Systems within it moved upon the Divine Kingdom—moved on the Ecliptic instead of beneath it.

When the Soul began its evolution the Earth was in a perfect state. It moved upon the Ecliptic, and was responsive in every way to the Divine magnetic attraction. Its beautiful planes moved up and down the Planet as they were required whilst the Human Race was being generated, and likewise during the long ages of their evolution prior to the descent of the Planet into a state of fixity in which its beautiful planes refused to move in response to the Divine attraction, and at last fell upon the Planet and girdled her in chains of adamant. They were spiritual in their substances and their service, and reflected unto the Soul the wonderful and glorious light broken upon the Planet's magnetic plane. The home of the Human Races was truly beautiful. It was lit up with a glory of which we are now unable to dream. It knew no darkness nor evil, nor the sorrow and anguish born from these. It was the home of everything that was pure, the scene of all ennobling things, the threshold of heavenly ministries, the Sanctuary at once of the Soul and the Divine; for the Soul found true spiritual nurture within its planes, and the Divine Glory was made manifest. And the Soul grew in grace before the Divine as it learnt of the Divine Love. It grew in strength from age to age as it drank in from the Divine magnetic Life-Stream, and acquired some Knowledge of the Divine Wisdom made manifest within the various planes.

J. TODD FERRIER.

THE NEW INTERPRETATION.
CXXVI.

THE EVOLUTION OF THE SOUL.

THE evolution of the Soul has been suspended since the days of which we have written, when this Planet was perfect as a spiritual system and all her planes were responsive to the Divine purpose. The Soul's growth towards the Divine was intercepted through the fall of the Planet, because it was drawn away from performing its spiritual movements by which alone it could grow towards the Divine. The new conditions amid which it found itself, gradually drew it away from seeking unto the fulfilment of its life upon the Spiritual Heavens, and influenced it to seek for that fulfilment through the new conditions. And as the new conditions were the result of the Planet moving away from the Divine Kingdom, all their influence over the Soul was in the direction of preventing it from ever reaching up to the Kingdom of the Divine. For the new conditions set up when the Planet moved away, wrought such a great change in the nature of all her spiritual and celestial substances as to make them no longer able to respond to the magnetic attraction of the Divine Kingdom; and this failure to respond brought about the non-volatile and fixed conditions in which these once beautiful and precious spiritual substances are now to be found. They are now known as various forms called MATTER; but matter means something which has gone down from its original Estate. For that which is now understood to be matter had no place in the Divine Economy. The elements out of which it is built up were once entirely spiritual in nature and service. And though it may be difficult for the mind influenced by Physical Science to imagine that matter as now known is not pure and original substance, yet there were in earlier ages those who tried to resolve some of the elements back into their original condition so as to discover what were the primary elements out of which all visible things were

formed. The Rosicrucians sought knowledge in this way of the spiritual nature of the constituent elements of all the precious metals, as they have been named, in the firm belief that the discovery of the secret would enable them to change the nature of the constituent elements of the metals for their own secret purposes. It was this secret desire which led them into so many of the abuses of the knowledge gained, in the hope that they at last might find the inner secret power lying behind all manifestation upon the physical planes. For the ancient Alchemist was more than a mere student of Physical Science, in that his motives had a more spiritual basis. His desire for true knowledge originated in the first instance in the earnest longing of the Soul to get beneath the surface of things to the cause or causes of the phenomena. He at first sought his knowledge for purely spiritual purposes; though in the later ages of the Rosicrucians, the study took more the form of the search for knowledge in order to turn it to advantage for material ends.

When the Planet went down into the new conditions and drew down all her children into them, it became most difficult to reach unto them with such a ministry as would help to lift them up again. For the new conditions were not such as helped in any way the culture of the Soul, but, instead, militated against everything spiritual in desire, feeling and motive. They were rather influences whose nature was entirely opposed to any upward movement, so that when the Soul once went down into them it found itself in a cruel bondage. And though a ministry was found for them even amid the changed and cruel and opposing conditions through the descent of the Christ-Souls after them, yet were the new conditions so strong in their opposing power to anything spiritual, that it was long ages and ages before the Human Races were lifted up out of the Animal Kingdom. And even after having been lifted out of the Animal forms and placed on the Human Kingdom, so

great were the influences of the changed conditions that they drew the whole of them back into the Animal Kingdom, and even its forms. And when they were finally lifted up on to the true Human Kingdom after having fallen away from it several times, they found it hard to keep on it for long ages until the Soul gathered some strength to enable it to resist the influences. And it was only through the loving ministry of the Christ-Souls that they were able to gain sufficient strength to keep upon the Human Kingdom.

J. TODD FERRIER.

THE COMPLETE MANHOOD.

In the Day of the Lord the five cities of Egypt shall speak the language of the Soul, and perform service unto the Lord of Hosts. They shall no more be known as cities of destruction, but like Heres they shall be cities of the Sun, full of light.

In that day there shall be an Altar raised unto the Lord in the land of Assyria where its borders touch the land of Egypt, and it shall be the pillar of memorial unto the Lord as the sign of His Presence within the Sanctuary, and as the witness that the Lord of Hosts is the Deliverer and the Saviour of the Soul.

In that day there shall be the Highway leading from Egypt unto Assyria, and from Assyria unto the land of Israel, and even unto Mount Zion, that all the powers of Egypt may pass into Assyria, and the powers of Assyria upward to the land of Israel, that together Egypt, Assyria, and Israel may serve the Lord and receive His Blessing.

ISAIAH.

Egypt with its five cities represents the sense-life when redeemed. Assyria with its Altar-pillar represents the mind purified and consecrated. Israel represents the Soul bearing the Sign of the Cross. And Mount Zion represents the Christhood.



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THE SERVANT OF THE LORD.

Behold my servant¹ whom the world hath rejected, but whom I have upheld before you: mine Elect One in whom is my delight for the Soul: upon Him shall my Spirit dwell that He may make manifest unto the House of Israel, and even unto those who are still in the land of the Gentile, the Goodness of the Lord.

He shall not cry aloud that men may know He is amongst them, nor lift Himself up in the sight of men in place of the Lord: for His dwelling is within the Sanctuary where the silence of the Divine Awe is known.

The bruised reed shall He not break, and the smoking flax shall He not extinguish; for the crushed life shall He heal, and the dimly burning light shall He make to shine as a lamp whose flame is kindled from the Lord, and whose truth He shall make manifest.

He shall not fail though there be much to discourage; for He shall establish Righteousness upon the Earth, and declare what is the Law of the Lord.

¹ The Christhood as an Estate entered into by the Soul, and made manifest in the life of beautiful service before the Lord.

THE AUGUST CARNIVAL.

ONCE more has the August Carnival been held in which the moors and hills are turned into scenes of what may be fittingly named *the awful tragedy of men who desire to be thought noble, revelling in blood* amid the haunts of the creatures which make their dwelling in the wild and lonely parts. For the hills and moorlands whose silence is only broken by the wind as it sweeps over them, or the cries of the lesser and more helpless children of the Earth which inhabit them, are made to reverberate with noises full of deadly meaning for the creatures which may haplessly fall into the path of those holding revelry with discordant and evil-meaning sounds. The beautiful wild birds and the hares and rabbits, whose very helplessness against the perverted genius of man should appeal to every noble and sympathetic heart, are made the prey of men and even women who by their greater powers are able to fashion instruments whereby the life of the helpless and defenceless may be taken from them. For the August Carnival upon the moors and hills means the destruction of thousands of the creatures—birds clothed with beautiful plumage, and timid hares and rabbits—which are wounded and killed that their flesh may be had for food, and, in some instances, their plumage for adornment.

It is indeed profoundly sad to think that so many otherwise virtuous men and women, should follow the path of those who seek such terrible revelry with hearts full of gladness that the hour has once more come when they may be able to take away from these wild but harmless children of the Earth, such life as they are able to enjoy. The revelries in which the grosser forms of pleasure are sought after, and some of which take those who seek them down into states of unspeakable debauchery, would be eschewed as evil things by so many who take keen delight in the carnage of the August Carnival. But though on the surface the grosser forms of revelry seem to be associated with so much that

is unspeakably sad and terribly evil, yet in their nature and results they are not to be compared with those arising out of the fearful tragedy of the August Carnival, when men and women pursue with inhuman conduct the creatures of the moors and hills, and rejoice in the number they have wounded unto death.

Surely it is a terribly sad thing that men and women who lay claim to be at the head of the Social Order, and who desire to be well thought of, and would fain be regarded as the true Gentlemen and Gentlewomen of the world, can find delight and gladness in taking away the life of any harmless creature! But wherein is true gentleness expressed towards the creatures in hunting them for their flesh and plumage? Wherein is true nobility manifested in the inhuman practice of taking away such joy of living as the poor hunted creatures are able to enter into? Could it be a manifestation of gentle manhood and womanhood to act so ungently and unfeelingly towards creatures over which they are able to exercise dominion? Is there anything of the nature of true nobility in doing such unspeakably ignoble things as are implied in the August Carnival when the creatures are wounded unto death by them? Does not true gentleness imply a very real tenderness towards all creatures as well as the Human Race?—a pity and compassion in both feeling and action, especially towards the helpless and the suffering? And would not a truly noble spirit scorn to inflict pain upon any living creature, let alone hunt them for their flesh and plumage? What can be meant by the terms Gentleman and Gentlewoman, if not that true inward feeling which makes the individual who possesses it enter into very true sympathy with all the helpless and all who are made to suffer pain and loss? And what may be the meaning of true nobility if it be not that the one who is noble is so, not through any mere earthly inheritance into which he or she may have been born, nor any such inheritance that may have been acquired through what the world calls success in earthly

gain, but rather because the inward spirit is noble in feeling and motive, so much so that the possessor of it could never descend from the spiritual height of his noble heritage to injure any one, nor cause suffering to any living thing?

Alas that these terms with their once beautiful healing and Divine meanings should, during past ages in which the gross material spirit and mind have reigned, have come to be nothing more than meaningless social nomenclature applied to men and women in whom the beautiful significations have no response, and that simply because they have had the fortune to be born into those social circles which are spoken of as gentle and noble blood! Alas that those who now have, and even claim the right to have, these beautiful titles applied to them, should be so lacking in all that these terms once meant, and should be so ignorant of their wonderful meanings! For if they knew the gracious meanings lying behind the terms, would they not surely put forth those efforts necessary to preserve through their conduct the true and inner meanings of Gentleman and Gentlewoman, Nobleman and Noblewoman? And if they put forth genuine endeavours to preserve the sacred titles with their beautiful meanings, what great changes would soon be effected? What pain and suffering amongst the creatures would cease? For the moors and hills would no longer be the scenes of cruelty. No more would they be the theatres where creature-tragedies were enacted through the persecuting power of men and women. No more would they reverberate with the fearful sounds of the frightful instruments of destruction which man has fashioned in his degraded state of mind and heart. No more would they witness the sufferings, anguish and death-throes of the wounded harmless dwellers. No more would they be filled with the discords whose jarring notes ever speak of injury done, and suffering and even death imposed. For the gentle would be too full of real tenderness and pity to seek the creatures' haunts with any such evil and cruel

purpose as the August Carnival implies ; and the noble would think only of how to protect the creatures from the ravages of any who might seek their hurt.

We cannot help wondering whether those who do these terrible things without thought for the creature except that of taking away their little life, have ever asked their own hearts whether it can be right and noble to pursue such awful folly as that made manifest by them at the August Carnival? Have they ever seriously questioned their own conduct when in their better moments they have felt pass over them a breath of pity and compassion? Have they ever seriously thought concerning the life of the creatures which they in their folly destroy, what it may mean ; and whether, as in their own lives, there may not be some inner and hidden purpose which they are unable either to see or understand? Do not even those who pursue such unspeakable folly in their ruthless destruction of the creatures, like to think of themselves as something more in their life than mere physical forms with highly developed brain-minds, and in their experiences to be much more than merely highly organised animals? Do they not like to think of themselves as very much more than these beings, with a higher nature which seeks a higher destiny? Do they not like to think that the closing of their physical life's experiences when they shall have to pass away, is not the end of their real life, nor the finish unto their experiences ; but that they will have another life when they pass away, which will be surrounded by very different conditions?

But why should they assume that in every respect they are very different in kind to all the other Orders of life upon the Earth?—that all other forms of existence are placed in subjection to them because they are only physical creatures without any future before them of a spiritual nature, with no possibility of some day rising up into the true Human Kingdom? Know they not that the great fundamental law of all true life is one, whether

in the higher creatures or in man?—that true being is universal in its spirit in that it embraces all true life?—that the spiritual history of this Earth is One which has been written through the higher Orders, and even through many of the lower Orders?—that there is, therefore, a close and even intimate relationship between the life lying behind the creatures and that from which their own spiritual being has sprung and unfolded, making manifest to all who are able to behold it, the reality of the spiritual history of the Soul and the consequent spiritual nature of the higher creatures? When they so callously take away the joy of living from these creatures, little do they dream how much they are contributing to the manifold sorrow and anguish of the world. When they destroy these helpless children of the moors and hills in order to gratify the vanity of their own mind and the desires of their own flesh, little do they imagine how very greatly they are contributing to the remarkable antagonism between the various Orders and mankind. When they inflict the shocking wounds upon the creatures, and fill their veins with great pain even unto death to their physical forms, little do they understand how much pain, suffering and anguish they are causing all those who are so sensitive in their inner life, whose hearts are attuned to the universal life, whose sympathy is unto all creatures and receives upon its sympathetic feeling the consciousness of the pain, suffering and anguish. For so much of the terrible affliction which comes to the Human life is the direct outcome of the awful folly of such inhuman conduct as that implied in the August Carnival. If only the eyes of those who pursue the folly and enact the pitiful and cruel tragedies, were open to behold what results follow in their path; if only they could see the outcome of the pain and suffering caused by their revelry; if they were only sensitive enough in their life to receive the effects sympathetically of all the anguish which they create; then surely there would never more be held an August Carnival such as so many now revel in.

Oh, when will men and women learn the great and solemn and beautiful truth that all true life is One in manifold forms and degrees of experience? When will they come to look upon all the higher Orders of the creatures as subjects of their pity and tender ministry? When will they understand that they are not only injuring the physical life of the creatures when they hunt them, but also so injuring their minds as to prevent them from rising up into the higher conditions of existence, and of experience? When will they come to see how very greatly they are degrading their own Humanity when they so afflict and pursue unto death the creatures of moor and hill? And when will they arise out of such gross conditions of experience wherein such fearful things are done, and which are regarded as good and humane, into a true manhood and womanhood crowned with true Gentleness and Nobility?

May the day of their enlightenment be hastened, so that the Redemption of both the creature and Humanity may be accomplished !

J. TODD FERRIER.

BLESSED ARE THE MERCIFUL.

"What doth the Lord require from thee that thou shouldest tread His courts, but that thou shouldest love mercy, and do justly, and walk purely before Him."

"Blessed are the Merciful : they know the Mercy of the Lord and show forth His Compassion."

"Blessed is the Soul in whom dwelleth the Love of the Lord : he knoweth the way of Compassion and Pity. He defendeth the helpless and sheltereth the afflicted."

"Blessed is that Nation whose Delight is in the Lord, which chooseth His Way for its Inheritance : Yea, Blessed is that Nation !"

"Thy Gentleness, O Lord, is Great. How immeasurable is Thy Compassion and profound Thy Pity !"

WHOSO IS WISE UNDERSTANDETH.

Hear ye the Word of the Lord, ye who rule in Sodom; and give hear unto the Law of His Testimony, ye who are dwellers in Gomorrah!

“What is the purpose of all your blood-offerings and your sacrifices? What meaneth the bleating of the lambs, the fearful crying of the rams, the lowing and sad crying of the bullocks, the burnt offerings with which ye cover your altars?”

In these things the Lord hath no delight, but only grief that His children should tread the courts of His Sanctuary with vain oblations, and things which are even an abomination.

The solemn meetings wherein the Soul should behold its Lord has become unto it a burden which it is weary of bearing.

Ye spread forth your hands thinking the Lord will have regard unto you, and make many prayers forgetting that the Lord cannot hear you since your ways are full of blood.

Wash you until ye are clean. Put away the evil things from your door. Cease to do evil, learn how to do well. Seek to exercise just judgment. Cause to be set right the things which oppress and those who be oppressed. Defend the orphaned heart and fill with gladness the lonely life.

Come into a state of light, saith the Lord; for though your sins have been red like scarlet they shall be cleansed until ye are white even as the snow; though your ways have been deep as the crimson, they shall be purified until they are white as purified wool.

If ye be willing ye may now eat of the fruit of the land whose pastures drop fatness of Divine Love for the Soul, and whose streams are full of refreshing for the life; for unto those who seek unto obedience of life, the way of the Lord is made clear.” *ISAIAH.*

THE UPLIFTMENT.

THE day has now come in the which all they who are in their graves shall hear the Voice of the Divine Love, and they who hear shall live again. For the Son of Man hath been lifted up out of the Earth, and been made manifest unto all who are able to behold Him. He has been lifted out of the environment wherein He was set by Paul and those who followed the presentation given to them concerning the Life and Teachings of the Master as set forth in the Epistles of Paul and the Four Evangelists. He has been lifted up out of all the earthly history with which they obscured the Vision of His Christhood, and misrepresented His Teachings concerning the purpose of the Sin-offering and the nature of the Redemption of the Soul. He has been uplifted out from the earthly conditions amid which He was supposed to have lived and in which He was said to have shared, to a realm which is not of this Earth as it is now known, and to conditions of life far above those which were then lived. He has been lifted up upon the Divine Cross which He so lovingly bore as it imposed upon Him the awful burden of the Sin-offering. He has been uplifted upon the Divine Cross that all who have eyes to see may know the burden and the meaning of the Sin-offering. He has been lifted up on to the Divine Cross whereon, in letters of gold, were written the purpose of His Christhood, the nature of His sufferings, the path of the Sin-offering, the the way of the Redeemed Life, and the meaning of a Christhood.

The Cross of the Master was the Divine Cross—that Cross which impressed itself upon all He did and said; which related Him to the Divine Kingdom, and interpreted that Kingdom in its redemptive ministry to the whole of the Father's children. It was the Cross of the Divine Love bearing the burden of the Redemption of the world.

J. TODD FERRIER.

THE DIVINE CROSS.

THE upliftment of the Divine Love on to the Cross means that the very Cross was a part of the Divine Nature. It means that the Cross said to have been carried by the Christ was none other than the Cross of the Divine Love bearing the burden of all the Heavenly Father's children who were upon this fallen system. It means that the very fashion of the Cross is Divine, and speaks of both the fulness and profoundness of the Divine Love and the Divine Wisdom. It means that the form of the Cross is not of man's fashioning, but a form whose meaning no man knoweth or could ever know unless it were given him from above. For the Cross means that the Divine Love and Divine Wisdom are made manifest unto all who are able to enter into their meaning.

The upliftment of the Divine Love is likewise the upliftment of the Son of Man. For the Son of Man was the expression made use of to designate the Christhood when performing the Office of the Cross. It was the expression made use of in the prophetic office when the prophet had to write concerning the Christhood and the Sin-offering. It had no personal and local meaning, but only a spiritual and heavenly. And the upliftment of the Son of Man through the upliftment of the Divine Love means that the Christhood which once prevailed has once more been restored; and that the kind of ministry given by means of that Christhood unto all the Children of the Father upon this world, shall again prevail. For the upliftment of which the Christ spoke was not a personal upliftment such as the Christian Churches have taught in their interpretations of His Christhood, but the upliftment of the Divine Love and Divine Wisdom out from the earthly conditions amid which they were set and by which their glory was hidden and their spiritual power over the Soul was taken away; and, through them, the upliftment of the whole of those Souls who had once known the Estate of Christhood, the Children of Zion.

J. TODD FERRIER.

THE DIVINE LOVE ECLIPSED.

THE Divine upliftment by which the purpose of the Divine Love made manifest in the Christhood expressed through Him who came to be known as Jesus Christ, and also of the Sin-offering, may now be understood since the meaning of the Christhood Estate as the crown of the Redeemed Life has been interpreted.

The upliftment has always, since the advent of Paul and those who took part in the foundation of the present Kingdom of Christianity in the Western World, been interpreted as the upliftment of the personal Jesus before the minds of men and women as the one who made the the Sin-offering when He was crucified by the Romans. It has been presented as the upliftment upon the Cross on which Jesus is said to have died in bearing the sin of the world, so that henceforth His name might become that at which all Souls should bow. And thus was the Divine magnetic attraction transferred from the Universal and Eternal Love of the Heavenly Father to the human Jesus. It was brought down from the Universal to the personal life; from the spiritual and invisible (except to the Soul who was able to see) to the Human and objective world; from being the Love of the Heavenly Father in which all true life is contained, to be the personal love of the man Jesus. The Divine Love whose Name should ever have been chiefest for the Soul, and unto whom all Souls should have ever sought that they might bow in worshipful reverence before Him—that Heavenly Father unto whom the blessed Master ever pointed the Soul, and of whose Love He always spoke with profound tenderness—was made to give place to the personal vision of Jesus and His wonderful love for Souls. That upliftment which should have been for the Soul the most beautiful power in drawing it unto the Kingdom of the Divine, was turned into hero-worship of the most mischievous nature since it put the hero in the place of the Eternal and Ever Blessed One. It asked for Him what must ever be given to the Divine Father alone. And in so presenting the Master it did dishonour to His name who was ever meek

and lowly of heart. Nay, those who wrought this grievous wrong upon Him when they made the upliftment refer to Him personally, contributed to the Gethsemane Vision wherein He beheld the rise of the false Kingdom in His name, and the displacement of the Divine Name and Vision by His own ; for in the Vision of Gethsemane He saw the path along which the new Kingdom would travel because of its wrong foundation, its false claims, its perverted vision, its personal presentation and materialistic and historical interpretation. They uplifted Him personally as the crucified one whose great love had procured for the world its Redemption, not knowing that they were dishonouring His love and that of His Heavenly Father, and so perpetuating not only their false Kingdom and the fearful strife and conflicts to which it gave birth, but crucifying Him continually and putting the very Son of God, the Adonai Himself, to open shame. For they turned the beautiful Christhood made manifest through the Master into that of a wonder-working magian, rather than the interpreter of the Divine Wisdom and the manifestor of the Divine Love. They even so misrepresented His way of life as to altogether obscure the vision known as that of the Redeemed Life which He so beautifully revealed and expounded,

The true upliftment of the Divine Love before all the world as the bearer of the Cross and the burden of the Redemption of all the children of this fallen world, never took place because of the perverted vision of the Divine Love given by those who wrote the Four Gospel Records wherein the picture of the Christhood of the blessed Master is such as to obscure the Vision of even the Redeemed Life illustrated by Him in His ways of life, and to make of His Christhood only a personal and human estate set amidst the glamour of a Divine incomprehensible mystery. The Divine Love was indeed written of as having made Himself manifest in the death of the Master which the Jews with the Romans were said to have accomplished ; but it was not as Himself bearing the burden of Redemption through the burden of the Sin-offering borne by the Christ-Soul, but

rather the satisfaction of some hidden sense of injured Righteousness through what the Christ-Soul was represented as having accomplished on the Cross. It was the vehicle, not the Divine Love, who was represented as having accomplished the Redemption by means of the Sin-offering, and who was presented as the worthy object of the Soul's profoundest worship. It was the very saddest and most terrible betrayal of the Divine Love which not only robbed the Soul of the Divine Vision presented in the beautiful teachings given by the Master wherein the Divine Love was portrayed as seeking for the Soul like a shepherd seeking for his erring sheep; but it presented to the Soul a vision which has led it far away from the Vision of the Divine into the very wilderness of Spiritual impoverishment, and the desert of arid sands and burning fires and storm-swept planes of a spiritual order which have afflicted it and filled it with confusion. For terrible suffering rather than healing has followed the Soul along that false path. Unspeakable strife and warfare have resulted unto it from the day of its mistaken setting out. The direst evils have smitten its life as the outcome of the new idolatry into which it was betrayed. For the Kingdom for which it was told to look, and in the upbuilding of which all its beautiful powers were to be used, was a Kingdom wherein the Divine Love was unknown and, therefore, unmanifest in its life and service, otherwise that Kingdom would not have grown like the world-kingsdoms in its ways and vision.

The Kingdom now known as the outcome of the upliftment of the Human personal Jesus and which claims not only to have its foundations in the Divine, has from its first days until now been a Kingdom full of all manner of strife and conflict. It has built itself up through conflict amongst its thinkers in its various schools, in the various sections into which it has always been divided, in the communities where it has reared its superstructure, and in the social and national life where it has been professed. Its many forms of theological thought, its

numerous orders of ecclesiastical government and forms of worship, the social standing of its various sections and their national importance and prestige, all testify to the awful conflicts which have followed its path wherever it has sought to rear its altars. From the East where it arose even unto the West which it has dominated, its trail has been one of blood. It abolished animal sacrifices in the sanctuary, but multiplied them in the ways of living. It put an end to human sacrifices to the gods, but covered its altars with the slain who sought to oppose its progress. It loudly extolled the name of Jesus and insisted upon the knee being bowed to Him, whilst it took away the liberty and life of all those who most truly sought to grow like Him. It represented itself as His Kingdom endowed with His authority, whilst it persecuted all who endeavoured to understand what the Christhood meant. It said it was born from God as the manifestation of His Divine purpose to gather together into one Fold all the Heavenly Father's children, even whilst it made of that Fold a house of oppression and fear. It laid claim to being both the exposition and the expositor of the Divine Love, even as the Master had interpreted that holy nature of the Father; yet it knew no love in its ways towards those who were supposed to most require its help in the day of error, but only the spirit of chastisement which oftentimes was not only most cruel, but even diabolical. It claimed to speak for the Divine who, when He speaks unto His children, is always full of tenderness and compassion; yet it knew neither even towards those who sought its truest interests. It was never a spiritual kingdom; for it rose out of the ashes of Jewry and absorbed the worst in paganism, though it clothed itself in the nomenclature of the beautiful name of Christhood. It extolled the name of Jesus, but it repudiated what His name meant. It gloried in the Cross and raised its most sacred symbol upon all its altars as a sign of its faith and its mission, though it knew not the meaning of the sacred symbol nor the profound significance of the sign. J. TODD FERRIER.

THE PROPHET'S WARNING.

Woe unto all who are at ease in the land of the oppressor, who seek not unto Mount Zion¹ but are content with the valleys of Samaria²: who call themselves the chief of nations unto whom the message of the Lord came through the House of Israel!

They pass by the way of Calneh³ because they behold not, and go down unto Hamath⁴ the great, even unto Gath⁵ of the Philistines that they may enlarge their borders and extend the greatness of their kingdoms.

Woe unto all who dream that the evil day is afar off though they cause the habitations of violence⁶ to arise in their midst.

They make beds of evil to lie down upon, and cause life to abound with superfluities; they eat the lambs of the fold and the calves of the stall, and make of the creatures offerings unto Molech, even whilst they chant the praises of the Lord and raise altars unto His Holy name.

But they grieve not for the affliction of Joseph,⁷ and continue to fill His cup with the gall of the works of their hands; they anoint not Him with the precious ointments, pure, sweet and ennobling from the Orient of the Divine Love; for their ways are those of bondage, whether they would draw back again those who have found deliverance.

AMOS.

¹ Mount Zion is the Celestial Christhood.

² Samaria represents the life of the world.

³ Calneh, the Soul encompassed from the Divine.

⁴ Hamath the Great was the defence sought and built up by man—physical fortifications.

⁵ Gath of the Philistines was the way by which the Philistines or oppressors of the life made the children of Israel to pass, viz., through "the wine-press."

⁶ Abattoirs, Shambles, Physiological Laboratories, Breweries, Distilleries, Drink Palaces, etc.

⁷ The Adonai as the Supreme Cross-bearer.

THE EFFECTS OF THE ECLIPSE.

THE eclipse of the Divine Love through the exaltation of the personal Jesus wrought tragic results for the Soul. It was taught to bow the knee to the personal and human Jesus whom it was to regard as a God. It was taught to believe in Him as in a Divine Saviour, and to worship and serve Him even as the Divine. And thus His image came to occupy the place of the Divine Love within the Soul's Sanctuary.

It was like the eclipse of the Sun when all his light is obscured ; when the power of his magnetic rays are intercepted ; when wonder and fear fill the hearts of all who understand not, and even the creatures are conscious of the changed conditions. For it was the blotting out of the Divine Vision given to the Soul by the Master through His life as Jesus and the Christ. It was the darkening of the new Sun which had arisen in the Orient by means of which the Divine Love was to have been restored unto the Soul as a conscious Presence whose inward Light would be continual. For it prevented the Soul from beholding the holy Vision of the Divine Love through the obscuration of the meaning of the Christhood Estate made manifest by the Master ; and it made the Soul so dark that it was even unable to behold the meaning of the Life of the Master, and so missed the true path unto the Redeemed Life. Through the passing of the personal image of the Master before the Soul's Vision, the true significance of the names given unto Him was lost ; for the image of the personal Jesus remained before the Soul as the chief object of its veneration and worship, whilst the beautiful Redeemed Life for which the name stood was obscured until it was finally lost to the Soul. The Sun of the Divine Love whose light had arisen in the Orient of the Heavens and manifested itself through the Life and Teachings of the Master, was so effectually eclipsed that the Soul was left in spiritual darkness—a darkness which has reigned throughout the whole of the history of the Kingdom raised in the name of the blessed

Master. The Sun of the Divine Love being darkened, the light for the Soul begotten of the Christhood Estate went down with the darkness of the Western World. Even the Moon of the Soul was left in darkness ; for the spiritual mind had no longer the true light shining to guide it along the right path, and so the purity and gladness of the Redeemed Life were lost unto it.

If evidence of these sad things be asked for, we have only to look closely into the history written by the Kingdom raised to the sublime memory of the Master. We have only to trace the path of that Kingdom to know whether the Soul saw the Vision of the Divine Love and understood its manifestation by the Christhood of the Master. We have only to look at the kind of life which that Kingdom, all through the ages, has taught as the Life Triumphant and spiritually glorious, to understand the darkness which overtook both Soul and mind as the result of the upliftment of the personal life of the Master in place of the upliftment of the Divine Love through the Redeemed Life and the Christhood Estate in the lives of all who sought the holy Vision and the Divine Life. We have only to behold the way the leaders within that Kingdom always acted towards those who differed from them, to realise how impoverished in the knowledge of true love and compassion these leaders were, and how even the grace of pity had to knock at closed doors. We have only to look at the many evil institutions which have not only found shelter and protection within that Kingdom, but which have grown up as a part of it, to know what value it has attached to the life of beautiful purity, compassion and pity exemplified in the Life and Teachings of the Master.

J. TODD FERRIER.

THE PASSING OF THE ECLIPSE.

THE eclipse of the Divine Love through the upliftment of the personal Jesus has now to pass away. The glory of the Divine Love made manifest in the Christhood of the Master, and the beauty of the Garments of the Redeemed Life as shown forth by Him, are once more to cast their light upon the Soul. The night of the Soul is passing away before that coming glory, and the new morning is now breaking upon the world. It is but the dawn yet ; but the glory of the noonday is assured. The watchers who fell asleep in their weariness have awakened, and soon all true seekers for the truth shall have arisen to come forth into the glorious light. No more will the Sun be darkened, nor the Moon withhold her shining ; for the Divine Love will be the Light of the Soul within its Sanctuary, and the spiritual or Soul-mind will reflect the Divine Glory. No longer will the personal life of the blessed Master obscure the beautiful Vision of the Divine Love ; for the Altar within the Sanctuary will have no other Image upon it but the Divine Presence before whom the Soul will alone worship. For with the passing away of the sad and terrible eclipse, the Divine Love will flood the Sanctuary of the Soul with the Light of His holy Wisdom and the Glory of His Compassion, until the whole spiritual being is transused with that Light, which will again break forth upon the world in thoughts, words and ways of purity, tenderness and pity. The darkness, and the sorrow born from the darkness, will all pass away. The evil ways of those who were wayfarers in the darkness, will give place to those ways sought after by the Children of the Light. The evil habits and customs born of the darkness, will also give place to purer and nobler ways of living. No more will the sense-life rule and have dominion over the children of the Heavenly Father ; no more will its altars be covered with the slain creatures whose helplessness has caused them to be the victims of the sense-life for untold ages ; no longer will any creature appeal in vain for pity, protection and help ; no longer

will their cries of agony be heard within the fearful Abattoirs, nor choked within the Physical Laboratories in the name of a true knowledge ; no more will men and women delight themselves in holding any such Carnivals as now desecrate the moors and hills when they revel in the destruction of the creatures who make their home there ; for true pity shall be made manifest in a tender regard for all true life, and a noble compassion towards all suffering. For through the inward shining of the Divine Love the Soul will behold the sacredness and spiritual Oneness of all true life, and come to understand the meaning of the present various Orders of its manifestation. For when the Divine Image alone reigns upon the Altar of the Soul, the whole being will grow like the Divine who loveth all His children, even unto the least, and forgetteth none at any time, not even those who are furthest away, and whose compassion floweth forth unto *all creatures*. The world will then be the theatre of dramas without tragedy ; of scenes the purest and noblest ; of lives crowned with the gladness and joy born of the life begotten from the Divine Love. The world will be full of the light of the Glory of the Lord, and the children will be clothed in garments of spiritual beauty and strength.

J. TODD FERRIER.

THE LIFE THAT SHALL BE.

"In that day shall the City of the Lord be full of beauty and glory when the fruits of the Earth are excellent and comely through the escaping from bondage of Israel.

And then shall it come to pass that those who are left of the Children of Zion in the midst of Jerusalem shall be known by their garments of holiness.

And the Lord will create upon every dwelling-place around Mount Zion, and upon all who assemble within her Sanctuary, a cloud of glory and a shining light, even the Cloud of His Presence and the Flame of His Spirit."

ISAIAH.

WHEN THE SOUL PASSES THROUGH.

Thus saith the Lord who formed thee, O House of Iacchos,¹ and fashioned thee, O House of Israel.²

Fear not any more the oppressor who took thee away: for the Lord shall be thy Redeemer from the oppression with which thou hast been oppressed; by my Name have I called thee, for thou art mine.

³*When thou art passing through from the land of oppression unto the land of thy Redemption, the waters shall not overwhelm thee, nor will the fires consume thee nor their flame burn thee; for I the Lord shall be with thee to save thee, O House of Israel, from the thralldom of Egypt,⁴ and ransom thee, O House of Iacchos, from the land of Ethiopia⁵ that I may bring thee unto the land of Seba.⁶*

Thou hast ever been precious in mine eyes and honourable in my sight as one greatly beloved; therefore will I give many for thee, even an host for thy Salvation.

Therefore fear no more the oppressor, O House of Israel; and ye children of the seed of Iacchos understand who the Lord is who is with Israel. For He will gather all His children who dwell in the East, and bring back those who are in the West. To the North and the South will He send forth His Word that all may come to know the Lord, even the far-away sons, and the daughters at the ends of the Earth.

ISAIAH.

¹ *The House of Jacob or Iacchos was the Spiritual condition of this Planet prior to its fall.*

² *The House of Israel was the Spiritual state of the Christ-Souls who were sent as the Children of Zion to minister unto the House of Jacob.*

³ *The Passing Through from the land of oppression unto the land of Redemption meant passing through the House of David or State of Purification for body, mind and life.*

⁴ *The Thralldom of Egypt was the Sense-life having dominion over the Mind.*

⁵ *The Land of Ethiopia was the unspiritual condition of the Mind.*

⁶ *The Land of Seba was the restored Spiritual conditions within the Mind.*

THE KINGDOM OF MAN.

THE upliftment of the personal Jesus in place of the Divine Love not only established a false Kingdom in the name of the Master, but it wrought disaster for the Christ-Soul. It made His interpretation of the Redeemed Life and His manifestation of the Christhood of non-effect, as the conception of the Redeemed Life and the Estate of Christhood even in these latter days when the highest conceptions of religious life are supposed to have been reached, may clearly show to any who know the meaning of these blessed states. Nor was that the totality of the evil which was wrought, for it also made the way of the Christ-Soul during the Sin-offering-lives so dark and difficult that it was always hard for Him to discern where the true path lay which led to the Redeemed Life. It made the Sin-offering burden heavier, because when the Soul awoke amid the new conditions in which it found itself in every life, there was no true path open in the false Kingdom leading up the Altar-stairs of the Divine Life, though there were many paths leading to the Altars raised by man. *The narrow way was unknown*, though there were many bye-paths marked "the narrow way," each one professing to lead the Soul to the Altar-stairs of the Divine Life. But even these narrow ways all led to some man-built Altar, and so took the Soul away from finding the true narrow path. So the Christ-Soul found it very difficult in each life to behold the way unto the Father. In the bye-paths which led to the Altars raised by men, He could not find what He wanted, and so often wandered amid them like one seeking for some long lost precious inheritance, so dark had the false Kingdom made the path for the Soul that the light from the Divine Love was unknown. For the false Kingdom had changed all the beautiful meanings from having reference only to Spiritual and Divine things, impersonal and universal in their significance, to have only relative and personal significations, and outward and material meanings.

The false Kingdom which wrought such terrible disaster for the true seeker after the Divine Love, and for the Christ-Soul, also helped to contribute to the lengthening of the Sin-offering because of the sad conditions which its false presentation of the Divine Love made manifest by the Master in His beautiful message and life, generated. For when the Christ-Soul awoke in each life from the effects of the Astral Kingdom upon the mind, He was unable at first to find the right and true path unto the Divine; He foresaw only ways which were bye-paths that professed to lead whither He desired to go, but which only led Him unto the Altars of men, and so to disappointment, trouble and increased sorrow. And in this way did the false Kingdom add to the burden of the Sin-offering; for it not only made the path leading unto the true Divine Life hard to find, but it made the duration of the Sin-offering longer because the Christ-Soul could never find the path leading unto the Divine, before He had tried the bye-paths of the Altars of men, and had had His burdens made heavier and His sorrow intensified on account of the bitter disappointment which they brought to Him.

The Kingdom which professed to seek to bring the whole world to bow before the uplifted Jesus in worshipful service, has not only done dishonour to the vision of the Divine Love which was made manifest in the Christhood of the Master in making that Christhood of non-effect, but it has multiplied His awful sorrows and intensified His terrible sufferings and prolonged His anguish.

J. TODD FERRIER.

THE KINGDOM OF THE DIVINE.

THE Kingdom of men has utterly failed to win the world to the Christhood, or even to the true Redeemed Life. It has failed to win the world even to the worship of the man Jesus. But it was fashioned out of conditions from which the true way for the Soul was banished. For the true path to the Redeemed Life was unknown to those who laid the foundations of the false Kingdom, and so it could not be taught unto those who gathered themselves together under its auspices. Of the meaning of the Christhood of the Master or the Nature of the Estate of Christhood for the Soul, they knew not anything, otherwise they would never have presented Him as they did, and uplifted Him in place of the Divine Love, and misinterpreted the meaning of His beautiful life and His sad Sin-offering: they would never have represented the Redemption of the Soul as some thing accomplished by Jesus on the Roman Cross, but would have known that it was a process within the Soul: they would never have spoken of the Redeemed Life as something acquired through merely believing in Jesus, but rather as the outcome of the new spiritual conditions within the Soul: they would never have presented His Christhood as only relating to His personal life, instead of it being the outcome of the Divine Love filling His Soul with the glorious light of the Divine Wisdom.

The Kingdom which the Christ came to establish was that of the Divine Love within the Soul. It was therefore not a Kingdom to be born from man, but only from the Divine Love. It was not a Kingdom to be built up upon racial foundations, since it knew only the universal life which makes itself manifest in the Soul experiences of all races; for it was the Kingdom of the Heavenly Father who loveth all His children and forgetteth none. It was not a Kingdom such as nations have reared; but was one whose foundations were laid in love, whose bulwarks were righteousness and purity, whose ways

were full of goodness, and whose life was glorious to behold. For it was the Kingdom of the Heavens realised within the Soul, a Kingdom full of blessedness born from the Divine Love as He made Himself manifest within its Sanctuary, a Kingdom breathing the very atmosphere of the Angelic life, and living the life of beautiful devotion unto the Divine Love and Divine Wisdom. It was a Kingdom whose ways were full of everything pure and true, whose paths were paths of goodness and righteousness which led the Soul unto the peace which passeth the understanding of those who follow the Kingdom built up by men, and whose Altars were Altars of Praise and Sacrifice unto the Divine Love and Divine Wisdom.

The way unto the Kingdom of the Divine was the path unto the Redeemed Life; and the crown attained by those who became its true citizens, was no vague and uncertain gift from the Divine to be received only when the Soul passed up into the presence of the Lord in the vague Heavens of which that Kingdom of man has spoken, but the Crown of Eternal Life, the beautiful Christhood Estate, even whilst dwelling upon the planes of the Earth.

J. TODD FERRIER.

THE HEAVENLY KINGDOM.

Behold, saith the Lord, I lay the foundations of the City of Zion. The beautiful name which the world once rejected, shall become its crown. It shall be a City whose ways are sure and steadfast, whose altars are purified, and whose sacrifices are consecrated lives.

And in that day shall the Children say—"O Lord, unto Thee shall be our Praise, for Thou hast comforted us with Thy Salvation.

Therefore will we draw the Living Waters from the Wells of Life." ISAIAH.

PSALM XLII.

(A NEW READING.)

THE SOUL PASSING THROUGH.

Like the hart panting for the water-brooks when it has been afflicted, so longeth my Soul after Thee, O Lord.

My whole being thirsteth for the Life of the Lord, that I may appear before Him within His Sanctuary.

My tears flow by day and by night as my spirit inquireth, where is the Lord?

When my heart remembereth all the past when my very Soul was poured out within me, how my way was that of the multitude who left the holy way of the Lord and sought Him not within His Sanctuary, my Soul languisheth as one who cannot be comforted.

O Lord my life is thrown down within me, even from the land of the Spirit and the dews of the Divine Love, unto the land of littleness and sorrow.

The Deep calleth unto Thee at the sound of Thy Voice, and sendeth forth its waters of life for all Souls; but all the waves and billows overwhelm my Soul.

Surely the Lord will make His loving-kindness to yet break forth upon me, and turn my night into day, that my prayer may be regarded and my song be unto Him.

Unto the Lord will my Soul yet seek even though He seemeth to have forgotten me, and left me to mourn through the oppression with which mine enemies oppress me.

I will say unto my Soul, why art thou cast down? Why art thou dismayed within me? I will yet trust in the Lord who shall be again my countenance and my Lord.

THE NEW INTERPRETATION.

CXXVII.

THE EVOLUTION OF THE SOUL.

THE Christhood was lived by the Master for the express purpose of again awakening within the Soul of those who had once been in the state of Christhood, the vision of the Estate which they had long lost, and to thus call them unto the life and ministry of the Christhood Order. It was lived so that they might again come to know the meaning of the blessed Estate as an inward realisation of the Divine Love wherein the Divine Presence was a conscious experience within the Sanctuary of the Soul, and the Divine Wisdom was a constant possession. It was lived in order that all who were able to enter into the blessed Estate might be drawn into the path of the Redeemed Life crowned with the knowledge of the Divine Love and Wisdom, and so be able to continue the manifestation of the Spiritual Christhood during all the ages in which the Sin-offering was being performed by the Christ-Soul upon the Astral Kingdom. And had not the beautiful Vision of that sublime manifestation been destroyed by the Pauline Epistles and the first record of the life of the Master written by one who did not understand the meaning of His profound Sayings, followed by a still more perverted picture in the four records known to-day as the Gospels, the vision of the Christhood Estate for the Soul would have been manifested all through the long ages known now as the Christian era, and many would have been able to enter into the holy Estate; for they would have understood what it meant, and the path unto it would have been quite clear as that of the Redeemed Life. And as the outcome of such a manifestation of the Estate of Spiritual Christhood, the meaning of the Life and Teachings of the Master would have been understood.

Had the purpose of the manifestation of the Divine Love and Wisdom by the Master been manifested by him who wrote the first record and laid the foundations

of the present Kingdom raised in the name of the Master, there would have been a very different history written in the Western World in His name. There would have been no such Kingdom as there is to be found to-day with its priestly orders and hierarchies, its meaningless rites and ceremonies, its dead creeds and shibboleths, its spirit of outward aggrandisement and worldly conquest ; but there would have been a kingdom of Souls awakened to live the Redeemed Life, a kingdom whose priesthood would not have required outward signs to signify who they were and what they were, whose citizens would have required no outward temples as the signs of their religious persuasion, for all would have been the children of the Heavenly Father in the ways of their life, a holy people, a nation of spiritual priests, a Kingdom of Souls devoted to the service of the Divine Love and Wisdom. It would have been a Kingdom wherein no evil found any place ; no inhumane conduct was ever dreamt of towards the helpless creatures ; no suffering endured at the hands of any of its citizens by those who were less in mind and Soul stature ; no spiritual impoverishment through any lack of tenderness and loving sympathy, and the breaking of the Bread of Life for the Soul ; for within its gates would have entered nothing that defileth or which loveth to make a lie, nothing to cause hurt to any creature nor sorrow to any life. It would have been a Kingdom of pure love and spiritual life, glorious in its beautiful service, triumphant within the Soul.

J. TODD FERRIER.

THE NEW INTERPRETATION.
CXXVIII.

THE EVOLUTION OF THE SOUL.

THE kingdom raised in the name of the Christhood which was to win the world to allegiance to the meaning of the Life and Teachings of the Master, has only won the Western World to an outward acknowledgement of the Master Himself as the Saviour of the world through the death He was supposed to have died on the Roman Cross. It has indeed won that world to a recognition of Him as the Christ of God sent into the world to redeem it ; but it has utterly failed to win it to a true understanding of the nature of Christhood which the Master interpreted in all His profound spiritual Teachings, or even to the recognition of the Redeemed Life which the Life and Teachings of the Master beautifully illustrated. It has absolutely failed where it has most ostentatiously proclaimed Him as the Redeemer of the Soul, to understand the meaning of Soul redemption ; for it made of that redemption nothing but an act of trust for the Soul in Him who was supposed to provide the redemption, and missed the all important truth that the redemption of the Soul is accomplished by the Soul itself through an inward process known as The Forgiveness of Sin, or the cleansing of life through the inflowing of the Divine Love—a cleansing which implies for the Soul unspeakable sorrow and anguish.

The Kingdom which was to have won the world unto the Christhood, has not only failed to do so because of its own blindness, its ignorance of the meaning of Christhood, its failure even to understand the meaning of the Redeemed Life ; but it has likewise failed to win the Western World which it dominates even to a true and full consciousness of compassion and pity. For in no other part of the world where a beautiful ideal is supposed to be the guiding Star of the Soul, and a truly sympathetic religious feeling to be the manifestation of the effect of that ideal, is there such an utter lack of true

compassion and pity as is to be found in the Western World. Was there ever such a spectacle in the whole history of the Religious World as may be found in the West even to-day? Where is the tender pity of the Master which is said to have been manifest towards all creatures, and His compassion which is said to have flowed out unto all Souls? Where within the Kingdom may we look for that true loving sympathy which takes unto itself the burden of those who are oppressed? Where may we find within that Kingdom the true redeeming spirit which takes the burden of the oppressed and bears it unto even the death of their best hopes—like true followers of the Christ-Soul, suffering and even anguishing under the burden as they sought to help Souls up into the Redeemed Life? Where can we find the compassion of the Master in a Kingdom whose whole aim is to outwardly dominate the world, and whose citizens all seek to dominate, and to rise by means of one another? Where can we find true compassion within that Kingdom when so many of its citizens are amongst the oppressors of the weak, the poor and the helpless? Where can we behold within its gates that pity towards all the creatures which shelters them from the hand of the oppressor?

The Kingdom which was to have won the world for Christ, which was to have been His crown in the day of the Lord, which was to have brought all Souls into the way of Salvation, which was to have interpreted the Sin-offering and made manifest the compassion and pity of the Christ, has not only failed to do these things, but it has filled the whole Western World with false and graven images, with wrong visions of the way unto the Father, and built up altars for the sacrifice even of the weak and defenceless, fashioned burdens for the poor, laboratories and shambles for the victims of the oppressors and lovers of the flesh-pots of Egypt. For the whole Western World is the field which is full of dead, the battlefield where lie the slain helpless creatures which have fallen by the hand of those who are citizens of its kingdom. It

is the land of torture for the creatures who are compelled to lay down their lives on the altars of Physical Science ; the land whose paths run blood from the abattoirs and shambles erected in the name of necessity on behalf of the people, where the helpless and harmless creatures are made to give up their lives in order to gratify the appetites of all who live upon their flesh. It is the land of blood ; for it is strewn with the slain of the creature kingdom, the millions upon millions which are made to pass under its rod of power. Such are the unspeakable things which the Kingdom has sheltered and perpetuated in the name of the blessed Master.

The Kingdom which rose out of the supposed Teachings of the Master has thus been one whose every way betrayed the Christhood which He made manifest and thus threw back the true evolution of the Soul which it was lived to aid. It betrayed His beautiful Christhood when it presented it as one relating only to the personal life by which the human Jesus was raised to the Divine Kingdom, so that the Vision of Jesus took the place of the Divine Love made manifest in the Christhood. It betrayed the Master when it presented Him in His Christhood as living like one who knew not the full meaning of the Redeemed Life ; for it made Him eat flesh and drink wine and worship within a sanctuary whose altars were red with the life-stream of the helpless and harmless creatures, and acknowledge these things as good in their time : all which things would have violated the purity of His Christhood and prevented Him from making manifest the beautiful vision in His own life of the meaning of Christhood and the way unto it through the Redeemed Life.

Thus has the Soul through all the ages which have transpired since that terrible betrayal been bereft of the true vision by which it would have been helped to rise up into the true Redeemed Life, and then to continue its true and beautiful evolution towards the Estate of Spiritual Christhood.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXXIX.

THE EVOLUTION OF THE SOUL.

THE Kingdom which arose out of the Jewish religious beliefs and the pagan ideas, and which was to do so much for the true evolution of the Soul in winning the whole world to the Christ service, has accomplished nothing towards that sublime end. The whole creation has continued to groan and travail in pain all through the long ages since that Kingdom was founded, ever waiting for the manifestation of the Sons of God, but waiting in vain. Nay, the new Kingdom which was to effect so glorious a transformation upon the pagan and Jewish worlds, has only intensified the groaning of the creation, and made the burden of travail unspeakably harder to bear. And instead of helping towards the generating of the conditions which would have made the manifestation of the Sons of God possible, it has made such conditions as have prevented their manifestation. It has made the creature-world groan with indescribable agonies and made their travail such as no one upon the Earth could even imagine unless it were given them to behold it within the Astral Kingdom. That false Kingdom has never regarded the creatures' cry of anguish, because it has never thought they could anguish. It has looked upon their agonies as if there were none endured by them, so ignorant has it ever been of the true nature of the creatures it has burdened cruelly, and afflicted with callousness even unto torment. Year by year, and even day by day, has it continued to afflict unto torment and physical death thousands and tens of thousands of the more sentient of them, filling their minds with dread and fear and horror, and setting up such conditions in the Astral Kingdom as have had the effect of girdling the atmosphere of the Earth in a belt of blood whose reflex action upon the minds of the Human Races has been such as to retard any upward spiritual movement of the Soul. The Kingdom has indeed been one of blood ; for

it has not only slain the creatures whose helplessness should have commanded its pity and helpful ministry ; but it has slain those men and women who from time to time awoke from spiritual death unto the consciousness of the need for a life it could not give, and the possibility of finding that life without its aid.

The creature-kingdom groans unutterably for a redemption which that Kingdom has not even the knowledge of, let alone the desire to accomplish. It travails with a burden which that Kingdom knows nothing of, and which it cannot understand when it is presented to it. In the possibility of such a manifestation of the Sons of God as would bring true healing unto the creature-kingdom, that Kingdom of man does not believe. At present it even repudiates the thought, and laughs scornfully at all who affirm its possibility and its coming.

But the manifestation of the Sons of God is at hand ; for their redemption from the conditions generated by the false Kingdom is now. And in their redemption shall the groaning Earth rejoice and her burdened children find deliverance. And in all the various Orders where there is true spiritual life shall the true evolution of the Soul take place once more.

J. TODD FERRIER.

THE WAITING CREATION.

Behold the groaning of the prisoner which the hands of cruel man hath bound with fetters of iron, and which crieth out for the coming of the Sons of God !

Behold the crying of the oppressed creatures upon which man hath laid burdens grievous to be borne, which crieth from the Altars of man's worship for the appearing of those who are Sons of Compassion and Children of Pity !

For the whole of the creatures groan and travail in pain, and await the manifestation of the Sons of God.

For the creatures are not now willingly in bondage, but are so by reason of the conduct of the children of men.



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CONFIDENCE IN THE DIVINE LOVE.

O Love, Infinite and Eternal, Thou wilt hear me in my crying when I make my prayer unto Thee.

From the uttermost ends of the Earth will I cry unto Thee when my Soul is overwhelmed,¹ for Thou alone wilt guide me back unto the high Mountains of the Lord.²

Thou alone shalt be my shelter when trouble overwhelms me, and my defence even as a strong fortress against which the enemy cannot prevail.

My desire evermore shall be to abide within Thy Holy Tabernacle, and to find my true refuge within the Sanctuary where dwells Thy Holy Presence, that Thou mayest overshadow me at all times.

O Love, Ever Blessed and Glorious, unto whom all vows are known and before whom must they be performed, Thou hast given unto me the heritage of the Divine Fear, the Holy Awe which proceedeth from the overshadowing of Thy Presence.³

Within Thy Kingdom the days are without end; they pass from generation unto generation.⁴

PSALM LXI.

¹ The Sin-offering anguish anticipated.

² i.e. Back to the Christhood Estate.

³ The Spirit of the Fear of the Lord, or Divine Awe.

⁴ i.e. They have no setting like an earthly day, since they become more and more glorious through the Soul rising higher and still higher towards the Divine.

THE EASTERN LIGHT.

THE day has come when all those who went out from the Divine Kingdom to minister unto the Souls who were performing their evolution upon the outer planes of this Planet prior to its descent into non-volatile and fixed conditions, must once more return unto that Kingdom. They must turn their faces towards the Eastern Heavens, the Orient of the Divine, whence proceedeth Light from on High with which to illumine the understanding, and the outflowing of the magnetic currents of the Divine Love in which all true life lives and moves and has its being, and from which are derived all the spiritual magnetic forces to sustain and nourish the Soul. They must seek to rise once more on to the Divine Kingdom that they may behold the Divine Light streaming from the Eastern Heavens and receive from the Divine Love the Vision of Him whom they once all knew as the Sign of the Cross. They must strive to once more enter within the Sanctuary where the Divine Presence dwells, and come into the consciousness of that Holy Presence. For they must again come to know the Holy Paraclete, the Divine Remembrancer who maketh His abode within the Soul, whose face became veiled to the Soul when it went away from the Light of the Divine in their mistaken ministry when they left The Bethlehem that they might seek out all the children of this world who had fallen into the evil conditions generated upon the outer planes through the mistaken action of the Planet. They must again strive to understand what it was which happened unto them when they left The Bethlehem and were at last overwhelmed by the conditions which had arisen when the children of the Planet went down even unto the forms which had been generated out of the evil conditions upon the outermost plane. They must enter into the silence where alone the Light from the Divine can break upon the Soul, that they may at last come to behold all the way which they have trod since they set out on their beautiful

ministry from the Divine Kingdom—a ministry which issued in such sad and even terrible experiences as they passed along the way taken by the children of the Planet that they might find them and lift them up again on to The Bethlehem.

The day has now come for them to return from their long and sorrowful absence from the blessed Presence of their Lord whom they ever sought to serve in all their ministry, even in the times when they were all furthest away from the Kingdom of their life. For the day of the Return of Israel is at hand—that day of which the prophets spake in the days when a few Souls of the Children of Israel were able to receive illumination from the Spiritual Heavens. The day of the long captivity in Babylon is now at its close when all the Children of Israel will go out from the City of Abominations to find themselves within the Sanctuary of Zion. J. TODD FERRIER.

THE MOUNT OF RECOVERY.

Behold the day of the Lord cometh when His chosen shall stand upon Mount Olivet¹ which lieth Eastward² from Jerusalem.

And it shall come to pass in that day that the light of the Soul shall not be clear in some ways of life and dark in others, but the light shall be as one continual day before the Lord : at eventide the light shall be full.³

In that day there shall flow Eastwards from Jerusalem the Living Waters,⁴ half of them towards the former land and half towards the latter land⁵ : and in the outflowing of them shall healing be found for all peoples.

ZECARIAH.

¹ "Mount Olivet"—The Mountain of Recovery of the past by the Soul.

² "Eastwards"—Towards the Divine.

³ The Divine Spirit filling the Soul with light.

⁴ "Living Waters"—The Divine Love and Divine Wisdom flowing into and from the Soul.

⁵ The former and latter lands being the Divine Estate and the Human Estate—the true worship of the Divine and true service unto the Human Race.

THE WONDERFUL WORKS OF THE LORD.

THE ways of the Divine Love are unfathomable. Man searches out knowledge in the world, but the Wisdom of the Lord he understandeth not. He seeketh amid the streams of this world for the secret of life and the meaning of its mystery, not knowing that the secret is with the Lord, and that He maketh it known unto all who enter within the veil of the Sanctuary where He dwelleth. He mistaketh for knowledge the earthly inventions of men, and passeth by the path whose leading is unto the Wisdom of the Heavens. Because man's face is bent Earthwards, he seeth not; and because his mind is unto the things of sense, he beholdeth not. But the glory of the Heavens is open unto all who can behold it, and the Wisdom of the Lord clear unto those who are able to understand. Not understanding the path along which he has come man imagineth vain things concerning the Divine Love, and attributeth unto that Love the evil conditions he himself hath fashioned. He searcheth out witty inventions and thinketh them to be things of wisdom though they mostly bring unto him or others trouble and sorrow; but the true wisdom which cometh from above he seeketh not unto the finding, even should it be told him that it may be found. Thus is his path one of darkness, so that he gropeth where the light breaketh not.

The Wisdom of the Heavens is open now unto all who seek it in truth and purity of intention. It is open unto all who once knew that Heavenly Wisdom that they may come once more into the knowledge of the Divine Ways and the nature of the operation of the Divine Spirit. For to know the Divine Wisdom is to understand the Path of the Lord as He moves upon the face of the waters or Soul-elements, bringing them into order, and making of them a beautiful spiritual organism full of all the latent potencies which unfold themselves before Him as the Soul performs her evolution, and grows

up into the fulness of spiritual life, which is that harmonious and much to be desired state known as Spiritual Christhood. For the ways of the Lord concerning the Soul are not such as men have vainly imagined, but are always spiritual; and the operation of His Holy Spirit is within the Soul. His Path is never seen, though the effects of His moving within the Soul are made manifest. And when the Soul is able to enter into the state in which it can understand the wonderful works of the Divine Love and Wisdom, then it knows that His Ways are not those which man has assigned to Him. For the Soul beholds upon the plane of its own life the ways of the Divine Love and Wisdom and is thus able to understand the nature and meaning of the Divine operation; and seeing and understanding that operation both in its nature and meaning, it knows that the effects upon the lower and outer planes (which man mistakes for the results of the Divine operation) are not from the Divine, but were and are the result of the failure of the Soul to keep upon its own Kingdom and follow the path set before it by the Divine Love as the true and sure path of its evolution. It then knows that the effects beheld in what is spoken of as Nature could not possibly be the outcome of the presence of the Divine Love, since where that Love reigns there must ever be, as the result, beautiful purity, goodness and harmony, and not such discord, antagonism, impurity and lack of true love and compassion and pity as may be witnessed upon every plane of existence. It then knows that the works of the Divine Love and Wisdom are not only truly wonderful in the general effect which their greatness gives, but that they are truly wonderful in everything, in all their effects, in all their manifestations, in all their workings, and in all their ways. The Soul sees that wherever the Divine moves there is a path full of light; where He operates the works are full of spiritual goodness and beauty; that from His ways only peace and harmony issue. And it then also knows that the

discord and strife, the marred beauty and grandeur, the presence of so much evil, the sad and terrible spiritual darkness which lies upon the children of this world, could not possibly be the outcome of the presence and operation of the Divine Spirit, since they are the very antithesis of those conditions and effects which result from the operation of the Divine Love and Wisdom.

The works of the Divine Love and Wisdom are always and must ever be like Himself. They must breathe forth the very spirit of His goodness and purity, and make manifest the beauty of His character. They must be always works issuing from the Light of His Presence, themselves glorious with that Light so that no darkness could be where they were made manifest. They must be in themselves interpreters of the Divine Love, in that they will all be works full of beautiful tenderness, compassion and pity. They must all be works showing forth the Divine Wisdom, because only order, beauty and harmony could proceed from the Divine Wisdom. They must therefore be works from which everything is absent that would in any way hurt the Soul in the performance of its evolution or destroy the beauty, harmony and peace begotten of the Divine Presence and the operation of His Holy Spirit.

"All Thy works Praise Thee, O God! They show forth Thy Wisdom: and speak of the greatness of Thy Love. They are clothed with the glory of Thy holiness, and shine with the light of Thy Righteousness."

J. TODD FERRIER.

THE DIVINE LOVE AND WISDOM.

Unto whom will ye liken God, O ye people of Jerusalem? or unto what image would ye compare Him?

Have ye not known, and hath it not been told you from the beginning how the foundations of the Earth were laid by the Lord, and how the inhabitants thereof became like the workman who melteth the silver and the gold that he may fashion graven images? ¹

Have ye not heard from the beginning how the inhabitants chose a way that led them into impoverishment, and found for themselves, not the Tree of Life but that of evil when they made of their lives oblations unto graven images? ²

The Lord spread out His Heavens that they might curtain the Earth and make a Heavenly tent for the people to dwell in. ³

By His right hand did He make the Waters of Life to flow, and mete out refreshing unto all who were upon the Heavens,

The Earth He encircled with His Presence and fashioned the Mountains of the Lord for the Soul to scale; the Hills also did He raise to aid the people to find life's true balance. ⁵

The true balancing of life made of the nations the embodiment of the finest of gold whose dust was poured out upon the way of life. ⁶

⁷ The isles of the Great Deep became the homes of the little ones that they might be there instructed in the knowledge of the Divine Wisdom as they performed their spiritual evolution, and unfolded before the Divine Love and grew up into His Life:

For the Lord had directed them in the way through the Counsel of His Holy Spirit.

The Fires of Mount Lebanon He had caused to

descend upon them that their lives should be even as burnt-offerings.⁸

To whom, therefore, will ye liken the Holy One, O children of Iacchos? And who is equal unto Him in His holy ways, O children of Israel?

ISAIAH.

¹ The original state of the Planet and the fall of the Soul.

² The descent of the children of the Planet into conditions which issued in their final fall.

³ The Divine Kingdom surrounding the Planet in its perfect state.

⁴ The magnetic currents of the Divine Love.

⁵ The uplands for the Soul.

⁶ The Gold of Love scattered upon life's ways

⁷ The abiding places amid the Great deep of the Divine Mysteries whither the Soul goes on its way unto the Divine Kingdom.

⁸ The sacred fires of the Divine Kingdom.

THE MAN WHO WAS A BRANCH,

Thus saith the Lord of Hosts unto His children—
Behold the man who becometh a Branch¹ that he may grow up before the Lord and build the Temple wherein the Lord may dwell!

He shall build the Temple² of the Lord in which the Glory of the Lord shall be made manifest, and which shall contain the throne of the Divine Love whereon sitteth the Lord as one who ruleth: and the man shall become a priest unto the Lord and be filled with His Peace.

And in that day shall the people also come from afar whither they have wandered, to build up the waste places³ and to inquire within the Sanctuary; for they shall know that the Lord hath been amongst them.

ZECHARIAH.

¹ The Christhood Estate.

² The Soul Redeemed and Illumined.

³ To restore the Social Organism to the Redeemed Life in all its ways.

THE SOUL.

WHEN the Soul is understood as to its nature, possibilities and purpose, then will the wonderful purpose of the Divine Love be made manifest unto the seeker after truth. The Soul will then be known to be one of the most wonderful of the works of the Divine Love. It will be understood as an organism full of potentialities unknown to the mind of man by which it may rise from plane to plane, and from sphere to sphere, and even from one kingdom to another. It will be beheld as one of the most beautiful objects which grows ever more and more beautiful as it rises from one plane to another in the performance of its evolution, and which takes up into itself the magnetic conditions of the various spheres through which it passes on its way unto the Divine Kingdom. It will be seen in a very different light to that in which it has been placed by the interpretations given unto its history and purpose, fall and redemption, by the various schools of religious thought. It will be understood as it was before the fall when its history was purely spiritual, and all its feelings, desires, and purposes were unto the Divine Love. It will be then beheld in its pristine glory when as yet no evil had any place in its experience such as may now be seen, and which overtook it when it was betrayed to move away from the Spiritual Heavens in its ministry unto the children of this world. It will be then known in its true nature because it will be understood in its origin and constituent elements as an organism built up of pure spiritual substances, fashioned to grow up from a simple spiritual organism into one in which the most complex life of the Celestial World could be realised. It will be known to be a true microcosm of the Spiritual and Divine macrocosm, without the elements of the physical life which have been added on to its experience through the mistake of the Planet and the Soul in going down into that state; for only that which is spiritual could possibly become the microcosm of the Spiritual and Divine macrocosm. To speak of the Soul as the microcosm of the Planet as it now is, is to imply

for the Soul the like bondage. And that has been true as regards state, for the Soul went down into the like conditions. But the state of bondage both for the Planet and the Soul in which the whole of the spiritual conditions have been changed, is a foreign experience for both, something outside the very nature of the elements from which they were built up, a state the very antithesis of a pure spiritual experience and which could not possibly belong to the Planet or the Soul as a microcosm of the Divine macrocosm. And so when we think of the Planet and the Soul as microcosms of the Divine macrocosm, we should always have before our mind the perfect state of spiritual experience which once was theirs, and which will become theirs again when they rise out of bondage into purely spiritual states in which all their experiences will be spiritual, and so beautiful, harmonious and pure.

The wonderful works of the Divine Love have not been understood for untold ages because the mind has been led astray when it has sought for the knowledge of the origin and purpose of creation, and the meaning and nature of the Soul. The wonderful works of the Divine Love have not been beheld by the mind because the mind has been led to think that the Solar System as it is known unto Physical Science to-day, and the Soul as interpreted by the materialistic philosophy and the theological schools, were the works of the Divine Love.

J. TODD FERRIER.

THE PLANETS.

THE wonderful works of the Divine Love and Wisdom may be traced in both the history of the Soul and its Redemption, and the history of all the Solar System. They may be seen by the Soul as they were meant to be, when the Soul is able to rise on to the Spiritual Heavens to receive there the knowledge of the Divine Wisdom. They may be beheld as they once were prior to the descent of the Earth from her Celestial Estate. And when they are so beheld, they will no longer appear as mere spheres of matter in various stages of evolution, but full of the pristine beauty and order and harmony which once were theirs. They will no longer be thought of as mere physical worlds, but as Celestial beings appointed to perform an office on behalf of the Divine Love and Wisdom. They will be then understood in their movements and supposed influences ; and their history will not then be a matter to be merely and wildly guessed at, nor their purpose be misinterpreted. They will no longer be mere objects of wonder in the stellar heavens, but denizens of the Celestial Spheres where they once perfectly reflected the light broken upon their planes from the Divine Kingdom. They will be once more thought of as they were in the best days of Ancient Greece when they were looked upon with veneration, and spoken of as belonging unto the Kingdom of the Gods. They will be restored to their true place in the philosophy which treats of the Soul's evolution, and will be understood in their various functions upon the Celestial Heavens. They will then be beheld even in their present imperfect condition as messengers of the Divine Kingdom whose office it is to perform their evolutions in the Celestial Heavens for the purpose of Soul evolution, and the unfoldment after the Soul had passed up through the Human Kingdom into the Angelic Kingdom or Spiritual Heavens and is able to have interpreted unto it the Wisdom of the Celestial Heavens. For all the Planets are in themselves centres of life upon the various spheres

of the Heavens when they are in a state of true equilibrium: that was their state prior to the fall of the Earth, and will once more be their state when the Earth becomes restored to her former beautiful spiritual condition. They will be restored unto their ancient heritage when the Earth has been redeemed back from her cruel bondage. They will then become again as they were before the Earth lost all her beautiful planes, viz.: ministers from the Lord unto her. They will become once more beautiful and glorious in their own spheres reflecting the Wisdom of the Divine unto all the Heavens of the Solar System, breaking that Wisdom unto their own children as they rise from sphere to sphere, and thus preparing them for entering upon the life of the Divine Kingdom.

When the Soul beholds them as they once were and as they shall again become after the redemption of the Earth, and all that they have passed through since they also left the plane of the Ecliptic, and also all that has been accomplished for them from the Divine Kingdom, it will then know how truly wonderful the works of the Lord have been, how full of a Wisdom undreamt of by man, and a goodness and love beyond all language to describe. The Soul will indeed then know the meaning of the Divine Wisdom and Divine Love.

J. TODD FERRIER.

WHEN CHRISTHOOD REIGNS.

There shall come forth a Rod of Power¹ from the life of Jesus,² and like a Branch growing from the roots, shall it extend unto the Heavens.³ Upon it shall the seven-fold Spirit⁴ of the Lord descend and abide—the Spirit of Love and of Wisdom, of Understanding and of Counsel, of Knowledge and of Power, and the Spirit of the Divine Awe.

The Soul shall know the Fear of the Lord because the Understanding shall be illumined from Him. No

more shall it judge after the way of men nor reprove as man reproveth; but in righteousness shall it seek judgment on behalf of all who are impoverished and plead the cause of the meek ones on the Earth.

With the Rod of Power shall the Earth be smitten¹ until wickedness hath no more any place within its borders.

Righteousness shall be even as a girdle around the Earth and Faithfulness shall be made manifest from its strength.

The wolf shall change his nature until he lies down with the lamb, and the leopard change his spots until he is even like the kid; and the calf and young lion shall grow together and be led as little children.

The cow and the bear shall be companions in the field where their young shall lie together, and the lion shall live like the ox.

Even the asp shall no more be full of venom, nor the adder poison in his bite; for they shall be changed into harmless creatures when there is no longer anything to hurt or make desolation upon the Earth.

In the holy Mountain of Zion there shall be found nothing that will not aid the Earth to become full of the Knowledge and Love of the Lord, and the waters of Life to flow unto all Souls from the Divine Deep.

In that day the root of Jesus shall be raised as the Ensign that the people may behold: unto it shall all Souls seek, even those who be yet in the land of the Gentile; and the outcome will be glorious.

ISAIAH.

¹ "The Rod of Power"—The power of Divine Love.

² "The life of Jesus or Jesse"—The Redeemed Life.

³ "A Branch extending unto the Heavens"—The Christhood Estate.

⁴ "The Seven-fold Spirit of the Lord"—The Elohim or Seven Spirits of God, the Seven Sacred Fires from the Divine Altar, the Seven Sacred tinctures of the Divine.

⁵ "Shall the Earth be smitten"—The effect of the Divine Love."

THE OFFICE AND MEANING OF A
CHRISTHOOD.

IN considering the Office of a Christhood it is essential that we should understand what is first of all meant by the Estate of Christhood. For the expression has come to be associated with a person as in the case of the man Christ Jesus, and to have its relationship to the Divine circumscribed by the personal and outward manifestation. The vehicle of the Divine manifestation has been mistaken for the Christhood made manifest in the Teachings given through him. For the Christhood can never be physical, but must always be Spiritual and Divine. It must never be personal though made manifest through the personal life; for in its nature it is always Spiritual; and everything truly spiritual is always universal in its feelings, sympathies, affections, visions and experience, because it is of and from the Divine.

When the Soul attains unto the Estate of Christhood it grows like the Divine. When it reaches that state of spiritual growth in which all its affections, sympathies, feelings and services are unto the Divine, it then passes into that state known as the Christhood; and should it desire to go yet higher, it will pass upward, still upward towards the Divine, entering more and more fully into the experience and service of a Christhood as it rises from sphere to sphere until it reaches even the Divine Kingdom, when it enters into a state in which it also becomes Divine.

The upward movement of any Soul towards that sublime realisation is its true evolution from an elementary Spiritual organism to the true Human Kingdom when it becomes capable of receiving into itself the magnetic currents flowing from the Divine Kingdom; and also become conscious of the Divine Love flowing towards the centre of its life, and feel that in that Divine Love, or Life-Stream from the Divine, is to be found all its sustenance. And then it moves still further up the Divine Way or Golden Staircase, crowning itself with its

full childhood as a Human Soul with the Crown of Life or the Angelic Life which is also Spiritual Christhood, in which the Soul has not only the consciousness of the Divine Love but its blessed realisation, so that all its life is clothed with the garments of love. That is the fulness of its evolution as a Human Soul.

But there are greater heights for those who desire to rise beyond the Angelic World. Though the little Hills of the Divine have been climbed there are yet awaiting the aspiring Soul all the higher Hills, even unto Mount Lebanon or the Divine Kingdom itself. There is Mount Sinai or the Hill of the Divine Vision wherein the Law of the Testimony of the Lord is made known unto the Soul—that Vision in which the Soul beholds the Divine Glory, and through the Vision comes to understand the meaning of the Divine Wisdom which breaks upon the Soul through the Divine Love. There is Mount Horeb where the Vision of the Divine Wisdom is beheld in the Spectrum of the Elohim—the marvellous Rainbow round about the Throne of the Eternal One whereon sits the Adonai as the manifestation unto the Divine Heavens of the Ever Blessed and Invisible Father; a Vision which carries the Soul into the Divine Kingdom and crowns it with that Christhood which was meant by the Christhood made manifest in and through Jesus when the Soul becomes universal in all its being, one with the Divine in life, purpose and service, and is full of the Divine Wisdom because continually illumined from the Divine who overshadows it.

From all this we will see what is meant by Christhood in its various degrees—first as the crown of the evolution of the Human Soul when it takes unto itself the Angelic Life or true Human Christhood; then as the realisation of the Divine Love through the perpetual consciousness within the Soul of the Divine Presence, which is known as Spiritual Christhood; and then the Christhood known as Celestial, when the Soul not only realises the Divine Love and has the consciousness of the Divine Presence

within the Sanctuary, but knows the Divine Wisdom, and is constantly illumined from the Divine Kingdom. And such a view of the profound meaning of the Estate should enable us to better understand the impersonal and truly universal nature of the Soul who reaches unto the highest degree; how impossible it would be to put such an Estate within the limitations of any personal life; and how such an Estate for its manifestation must have, first the vehicle of the Soul in the Spiritual Christhood, and then in the Human Christhood even on the Spiritual Heavens; and that to give such a manifestation of that Christhood upon the outer planes in order to present unto all who need such a manifestation, must mean that the personal life must be provided under the very purest conditions, and that to find these conditions the Redeemed or Purified Life must needs be lived. And in this way we may understand what were the conditions under which the man Jesus was born, and the conditions which are absolutely essential for the manifestation of such a Christhood as was presented through him.

But there are other meanings associated with the Christhood which are less happy than the service unto which that state has pointed in the far past when as yet no evil had befallen this Planetary System, when the world was young because buoyant with beautiful spiritual life prophetic of great and glorious things, when all her children were on the upward way performing the true evolution of their Souls, when all her planes were the scenes of spiritual magnetic forces full of life-giving energy unto the children through responding to the magnetic rays falling upon them from the Divine Kingdom. For the Estate of Christhood meant also the service of manifestation and interpretation of the Divine Love and Divine Wisdom upon The Bethlehem, in the Angelic Heavens, and upon the Celestial Kingdom, according to the nature and office of the Christhood. For when the Soul attains the Estate it always has the

ministry of Christhood appointed unto it as a Manifestor or Interpreter of the Divine Love and Divine Wisdom.

But after the fall of this System it came to mean much more ; for it had added unto its ministry the burden which had fallen upon the life of the Children, and so sharing it with them in order to help them once more to rise up on to the spiritual planes. Nay, in the case of the Christ-Soul who made manifest the Christhood in and through Jesus, it came to have the most sad and terrible and unspeakably profound meanings—meanings which the whole Western World has guessed at but failed to understand through the long ages of the era known as that of the Christhood or Christian, and which has been so tragically interpreted as to at once blot out the full meaning of His Christhood and unspeakably misrepresent the Divine Love. And so another meaning has grown up around the idea of the Estate of Christhood ; for the Western World has given it a purely personal yet Divine meaning ; one embodying at once the nature of absolute purity and all the qualities of a Sin-offering ; one absolutely sinless yet the bearer of all sin ; one in which the Christhood is Personal, Divine, Perfect, the Manifestation of Divine Love, the Interpreter of the Divine Father, the Redeemer of the World ; yet one who lives the life lived by the world in relation to eating and drinking, sanctioning the slaying of the creatures for diet and sacrifice, and even teaching that the Divine Love made the Sin-offering to be made by Him a condition of the world's redemption. For such was the meaning given to the profoundest of His Sayings by those who understood them not. They took the Sayings to refer to the life in which the Christhood was made manifest, and so associated the Sin-offering of which He had spoken unto His most intimate friends with the personal life of Jesus. They made the sufferings imposed upon the personal life by the Roman Judge as the outcome of the opposition to the life taught by Jesus, to have relation to the Sin-offering. They made the Sin-offering to be, not

something wrought through the Christ-Soul by the Divine Love, but something wrought by Jesus on the Roman Cross. They never dreamt that it could have any meaning apart from the personal Jesus, or that it was an utter impossibility to be in the Estate of Christhood and also that of a Sin-offering, though many of the profound Sayings of the Master came into their hands—Sayings which clearly indicated the nature of the terrible Sin-offering. And so they misrepresented both His beautiful Christhood and the laying aside of that Christhood when He purposed to begin the lives of the Sin-offering.

But the Christhood of the Master had meanings more profound for Him than any which have ever been guessed at. As the Interpreter and Manifestor of the Perfect Love of the Divine He had work to do which they knew not of, nor could have understood. In His most beautiful Christhood He interpreted the Divine Love in its purpose towards all Souls when He made manifest what the Redeemed Life was unto which the Father called all His children, and what was meant by the Divine Wisdom when He unfolded to those who were able to receive such glorious things, the wonderful purpose of the Divine Love when He fashioned this System. He shewed the path by which the Children were to have risen from plane to plane and sphere to sphere and kingdom to kingdom as they performed their Soul-evolution, and how, after the descent of the System into wrong conditions which not only militated against the true evolution of the Soul but altogether prevented it from being continued, the Divine Love had purposed to Redeem all the Souls upon the Planet, and had always through the long long ages, even when the Soul was in absolute spiritual darkness, been preparing the way for its accomplishment ; and also how, now that the appointed time had come, the Divine Love was providing a way whereby the Soul might be able to re-commence its spiritual evolution, and that the way would be by means, first, of the Redeemed Life for all

who were able to live it, then its crown of Spiritual Christhood for all who might attain that blessed Estate, and then by means of what might be spoken of as a Sin-offering by which new conditions would be provided through which all Souls who had any spiritual longings, might be at last able to rise up on to the Spiritual Heavens, know the Redeemed Life, and possess the crown of Life in Spiritual Christhood.

The Christhood of the Master had, therefore, a significance further-reaching in its Office and ministry than any Christhood that had previously been known upon this System; more profound for Him in the experiences which it brought to Him as He performed the office in the many lives which He lived after laying aside His Christhood, and by means of which He became the Sin-offering, and through which He prepared the way whereby the Soul might be able to rise up on to the Spiritual Heavens. It was an Office such as no previous Christhood has ever had appointed unto it, though alas! the Christ-Souls who descended from the Kingdom of the Divine to minister unto the children of this System in the infancy of their evolution, went down into many of the states of spiritual experience into which the Christ-Soul had to pass in the performance of the Office of the Cross; but the Souls of the Christhood Order were not appointed unto that kind of ministry, and only went down into the various evil states in their search for the children of the Planet when these latter had gone away from The Bethlehem down into the Animal Kingdom which, alas! had been unfortunately generated as the result of the Planet's mistake. They were betrayed into going down through their love for the lost children, but knew not what it would mean to them of loss and sorrow and anguish. They saw not what lay before them. But in the case of the Christ-Soul the Office was one which was given unto Him. It was given unto Him long ages ere His beautiful Christhood was made manifest through Jesus. He was as one slain for the Redemption of His people in the Divine purpose when the Christhood

Order was lost amid the terrible conditions which grew up as the result of the descent into the Animal Kingdom of the children of the Planet, and the Christ-Souls after them. "The Lamb slain from the foundation of the world" was the Divine Love embodied in Him which, in Holy Purpose and most sacred consecration, was slain from the foundation of the present cosmos or order found in this system. And so through all the long ages since the going away of the Planet and the arising of the conditions which resulted in the loss of all the children of the Planet and the Christhood Order, the Sin-offering was anticipated. And before it was made the Christ-Soul knew what He was going down into: hence His Gethsemane.

But when it would have to be made depended upon how the Christ-Souls would be able to rise out of the Animal Kingdom and all its influences over them. And it was owing to the prolonged stay of the Christ-Souls in the Animal Kingdom that the making of the Sin-offering was deferred. For only through their arising could the conditions essential for such a priestly office be provided. And in the "fulness of the ages" when the conditions made it possible were the terrible meanings of the mistakes made by the Planet and her children and the Christhood Order who ministered unto the latter, communicated from the Divine Kingdom, and how these mistakes alone could be made to pass away. And it was in this way that the Sacred Mysteries came to be known upon the Earth wherein the meaning of a Christhood was made clear, and the nature of the Sin-offering portrayed. For in the teachings of all Ancient Religions there are still to be found nuggets of pure gold amid all the debris of Ecclesiastical and priestly and scholastic presentations of the Divine Wisdom, wherein the Christhood is set forth and the burden of the Sin-offering indicated and mourned over. How full of that burden are the Hebrew Scriptures! What wonderful pictures of the sorrow and anguish resulting from the Sin-offering! What histories are presented unto the Soul of him who understandeth!

What visions of the meaning of Christhood break through the darkness created by the Jewish writers who made these profound things have reference only to the outward and personal histories of their own little nation! What visions of glorious life are to be found there wherein the world and all Souls upon it—Christ-Souls, Human-Souls, and those who are still Creature-Souls—shall be filled with everything pure and good! What prophecies welling with great hope may be found wherein the vision shows the world restored to its pristine glory, full of those sublime harmonies which now only break upon the Soul of those who are able to rise up out of its sadly discordant conditions on to the Spiritual Heavens! What glorious ages are anticipated when the Songs of Zion shall once more be sung (the harmonies which break forth into the Praise of the Divine in a life of most beautiful service unto all Souls, the true service of a Christhood Order); when the streets of Jerusalem shall once more resound with the voice of true music in which all her children will join—the world as a Spiritual System redeemed back into ways of purity; when the whole of the creatures shall also be delivered from their cruel bondage through the gentle and loving ministry of all Jerusalem's children, and the new conditions which will be born from that purity and goodness and love! For then will the harmonies of this once beautiful and glorious System be restored so that their music will be as the music of the Divine Spheres. The Earth will be resonant with true gladness, Her planes will all be scenes of beautiful spiritual life. The little Hills or spiritual heights will be homes for all who climb their paths. The Hills of the Lord will all be clear unto those who seek them—the uplands for the Soul where are beheld the glorious spiritual visions. Even the high mountains of Sinai, Horeb and Lebanon will be once more accessible—the Spiritual Estates of Christhood for the Soul.

What a profound meaning lies hidden in the Office of

the Christhood of the Master ! What lives of unspeakable sorrow and anguish for Him as He bore the burden of the Office in the performance of which the new conditions were generated whereby the Soul could again return unto its first estate ! What joy and noble service it presages for the Earth and all her children ! What a heritage unto which it has helped all the Christ-Souls to return !

Surely the time approaches when all who are able to receive the Sacred Mystery and enter with pure and beautiful sympathy into its meaning, will arise out of the bondage imposed upon them by the sense-life to find that sacred heritage in which the Divine Love is realised in Life, and the Divine Wisdom known through the indwelling of the Divine Presence.

For the fulfilment and realisation of the Sin-offering or Office of the Cross performed by the blessed Master, can only be said to be accomplished when all the Christ-Souls rise up again into the Christhood Estate, and, through their beautiful ministry, all the children of this Planet enter into the experience of the Redeemed Life.

May the hours hasten when that once glorious Order shall be restored, and Zion (or the Soul) no more be desolate, nor Jerusalem (or the Planet as a Spiritual System) be a wilderness and desert-place !

J. TODD FERRIER.

IN THE DAYS OF REMEMBRANCE.

O God, Thou who wast said to have cast us away from Thy presence and to have scattered us in Thy displeasure, may we know how to turn unto Thee again !

Thou hast made the Earth to tremble through Thy visitations ; through the breaking up of its powers and elements hast Thou been healing it.

Thou hast shewn unto the people things hard to be understood ; they have had to drink the wine of life in astonishment.

Thou hast made the Banner of Thy Love to cover all who know Thy fear so that the truth of Thy faithfulness has been made manifest.

Thy beloved Thou didst save by the deliverance which Thy right hand didst accomplish ; in his crying unto Thee Thou didst hear and answer Him.

From out His holy Sanctuary hath the Lord spoken unto His children :—I will divide Shechem¹ and take away the valley of Succoth.² Gilead³ shall be mine, with Manasseh⁴ ; Ephraim⁵ also shall recover his strength ; unto Judah⁶ shall my law be known.

Moab⁷ will not give cleansing, nor in Edom⁸ is any light for the understanding : they were overcome by Philistia.⁹

Who will enter into the City of the Lord ? Those who are full of strength, who have returned from Edom the land of forgetfulness, and have become rich in the knowledge and love of the Lord. PSALM LX.

¹ *Divid Shechem—The Lower Astral Kingdom.*

² *The Valley of Succoth—The conditions amid which the mind dwells.*

³ *Gilead—The Hill of the Divine Healing.*

⁴ *Manasseh—The Second House of the Planet's children.*

⁵ *Ephraim—The House of Minds.*

⁶ *Judah—The Planet Soul.*

⁷ *Moab—Mere Physical Regeneration.*

⁸ *Edom—The land of Forgetfulness.*

⁹ *Philistia—The ways of the Philistines, or the strange elements generated through the descent of the Planet.*

LIFE SMITTEN FROM THE LORD.

I saw the Lord standing beside the Altar within the Sanctuary,¹ and He spake unto me, saying—

Son of Man,² smite the lintels³ of the doors of the

¹ *"The Altar within the Sanctuary"—the innermost of the system of the Soul.*

² *"Son of Man"—A term used to denote the Celestial Christhood.*

³ *"The lintels of the doors," etc.—The entire life of the body when its senses dominate the Soul. It is the House whose doors must have upon them the sign of the Deliverance from Egypt, i.e., the purified life,*

houses wherein the people dwell until they shake; by the sword of the Lord⁴ bring them down until not one remaineth.

Though they may have gone down into hell,⁵ yet will I find them to bring them back again unto the Heavens from whence they went away.

If they have hid themselves on Carmel,⁶ I will seek them out to bring them once more unto the heights of the Mountains of the Lord.⁷

If they have descended into the bottom of the abyss⁸ where the great serpent biteth, and are no more able to return because of their wounding, even there shall my Love seek them until the accomplishing of their deliverance and the overthrow of their enemy.

The Lord of Hosts is He who toucheth the land of the people with the sword of His power, who raiseth up the land which the flood from Egypt overwhelmed.⁹

He it is who buildeth His Ascensions and Spheres in the Heavens,¹⁰ who founded the children of the Earth, who called upon the Waters of the Great Deep to pour out their fulness upon the Earth: the Lord is His Name.

AMOS.

⁴ "The Sword of the Lord"—The Divine Word whose truth is like a two-edged Sword.

⁵ "Down into Hell"—The Valley of Gehenna where the fires of the senses burn.

⁶ "Carmel"—The worship of Baal, or the materialisation of the Divine Mysteries.

⁷ "Mountains of the Lord"—The Divine states into which the Soul is called.

⁸ "The Abyss"—The Astral world whose lowest spheres are ruled by the arch-enemy of the soul, viz., Matter, or that state which leads the Soul into a state of Negation.

⁹ "The Flood from Egypt"—The Soul overwhelmed by the Sense-life.

¹⁰ "Ascensions and Spheres"—The various Kingdoms and Spheres within each Kingdom in the Heavens: Human, Angelic, Celestial, and Divine.

THE NEW INTERPRETATION.

CXXX.

THE EVOLUTION OF THE SOUL.

THE descent of the Soul into the changed conditions which had overtaken the Planet was the interception of its evolution towards the fulness of its life, towards the attainment of the crown of its Human Estate. For every endeavour which was made to help it to rise only seemed to make the opposing forces exercise greater power to keep the Soul from rising out of the fallen conditions. And so the Soul gradually lost all desire to be lifted up even out of the Animal Kingdom, and was only helped through the persistent ministry of the Christ-Souls. For, though they themselves had also been drawn away from the lower spiritual Heavens by the evil conditions, yet did they never lose the longing to find some means of escape from their bondage; and as a result, all the more gentle and higher animal forms were generated by them as they strove to reach the true Human Kingdom upon the outermost plane. And the evolution of the Soul would never have been begun again had not the Christ-Souls enabled the children of this world to rise out of the Animal Kingdom through generating forms suitable for them to function through. Nay, the intercepted evolution of the Soul could never have been begun again had not the Christ-Soul who came to make manifest the Christhood, undertaken to blot out the history written by the Human race when in the Animal Kingdom through making His very Soul an offering for the Astral Kingdom to buffet with its false and graven images whose presence upon that Kingdom prevented even the Christ-Souls from functioning upon the Spiritual Heavens.

The intercepted evolution has now once more begun; the Human Race have taken a great step forward and upward towards the goal of their true life; the Christ-Souls have been helped to rise up out of the bondage to the physical life to once more function upon the Spiritual Heavens.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXXXI.

THE EVOLUTION OF THE SOUL.

THE descent of the Christ-Souls from The Bethlehem to the new kingdom which had been formed as the result of the Planet moving away from the Divine Kingdom or Ecliptic, and into which the children of the Planet had gone down, was the beginning of the formation of the Animal Kingdom known to Science. For when the Christ-Souls found themselves in the fearful bondage of the forms known as the first Saurians, they sought deliverance by means of fashioning other forms upon the fluidic or Astral Kingdom. They fashioned fluidic forms so as to be able to minister unto the children of the Planet even whilst they were seeking their own perfect deliverance. And though their deliverance came unto them through the Divine Love commanding the Planet to stand still as it approached the Ecliptic at what is now spoken of as the Vernal Equinox so that the fluidic or Astral Kingdom was rent like the sea being divided, and the magnetic forces from the Divine Kingdom were able to reach unto them and enable them to rise up into The Bethlehem or lower Spiritual Heavens, yet the forms which they fashioned upon the Astral Kingdom remained as they left them and were afterwards found by the Christ-Souls when they returned to seek out the children of the Planet. But the descent again from The Bethlehem found the children of the Planet not only vehicling through the fluidic forms, but also through forms upon the fixed plane. For the children of the Planet had found the forms which the Christ-Souls had generated upon the fluidic Kingdom and had entered into them, and then had gradually descended to the outer fixed planes, and become less and less fluidic and more and more fixed in their forms. They had not only taken possession of the fluidic forms and descended to the physical planes, but they had also allowed the influences of the first Saurian forms to dominate them to such an

extent that when they reached the outer physical planes they had become like them in nature and habits. They thus began the second Saurian period which lasted so long and issued in such terrible disaster to the Planet and all life upon it through the changing of the elements of her Atmosphere and bringing about what is known as the Deluge followed by the ice-age. And when the ice-age passed away and all the elements were once more able to act under the influence of the Solar rays, the forms also awoke upon the Astral Kingdom and sought to descend once more on to the outer physical planes until at last they were able to do so and to live over again the kind of life which they had sought prior to the Deluge. And it was in this way that the modern Animal Kingdom came into existence as the Soul generated upon the physical planes the various Orders, many of which became evil through the influence of the past upon the Souls of the children of the Planet, and many of the Orders harmless and kind and gentle creatures through the beautiful spiritual and gentle influences of the past of the Christ-Souls. Through the first Saurian influences there arose all the terrible evil forms, great and small, some of which even to this day seem so full of venom and hate; and through the influences of the noble and beautiful spiritual aspirations and ministry of the Christ-Souls issued all those Orders whose true nature is always gentle, patient and kind.

J. TODD FERRIER.

THE NEW INTERPRETATION.

CXXXII.

THE EVOLUTION OF THE SOUL.

WHEN the Christ-Souls awoke from their long sleep during the Ice-age, they gradually came to understand and realise what had overtaken them as the result of the conduct of the whole group of forms known now as the second Saurians. They came to see what terrible issues had followed the life which these forms had lived. As the light once more broke upon them they were able to discern the meaning of all the long ages in which they had spiritually slumbered and the fearful nature of the catastrophe which had overtaken the Planet. They awoke to the full consciousness of what had happened unto themselves in their ministry unto the children of the Planet and saw the meaning of descending unto the state now spoken of as Matter. They saw the awful conditions of the once spiritual planes of the Planet in a new but tragic light. They beheld the terrible consequences of descending beyond the lower Spiritual Heavens to the Planet, her children and themselves. They awoke to the awful state in which they themselves were as the result unto them of the loss of all the beautiful spiritual powers which once had been their inheritance, and without which they found themselves unable to rise up out of the unspeakable conditions by which they had been overtaken whilst they sought to minister spiritually unto the children of the Planet. They had now lost the power to ascend higher than the lower Spiritual Heavens or The Bethlehem, and were only able to do that at times when the conditions helped them. Their lives were full of sorrow because of their sad estate, for they never ceased to long for the blessed life which once was theirs. They mourned like captives in a strange land, and their very Souls wept over the calamity which had befallen them as only Souls could weep over wrong and evil who had once dwelt within the very Courts of the Lord and knew the joy of perfect life

and service before Him. They wept bitterly when they beheld what had befallen them, how low they had gone down from the spiritual heights upon which they had once dwelt, where the Divine Light broke gloriously upon them and the Visions of the Divine Love and Wisdom were ever open to them. They anguished over their unspeakable loss as only such Souls who had known the Divine Love and Wisdom could anguish; for the more plainly their mistake stood out before them the greater became their grief. They anguished ever more and more as the ages rose and set without any help reaching them until their very sorrow wrought such changes in the conditions of the lower Astral Kingdom that many of the forms within it were influenced, and took upon themselves the sad and sorrowful conditions, and bore these down to the outer planes where they found objective expression in both appearance and sound, as some of the higher Orders testify in their facial expressions and cries.

J. TODD FERRIER.

HOPE FOR THE CREATURES.

Behold, saith the Lord, the day in which the crying of the prisoners¹ shall be answered is come; the hour of their deliverance is now!

Be ye filled with great hope all ye who are in captivity¹, who suffer at the cruel hand of your enemies²!

Behold, I will lead you out of your bondage! For the bow of Ephraim³ is drawn, and the Sons of Zion⁴ are rising for the deliverance of Judah⁵ from the Gentile forces.⁶

¹ *The Creature-Souls in bondage to their conditions.*

² *Those who abuse the creatures and take their life.*

³ *The Mind when drawn towards the Divine Ways in life.*

⁴ *The arising of the Christhood order.*

⁵ *The Captive Planet-Soul.*

⁶ *The evil conditions upon the Planet*

THE NEW INTERPRETATION.
CXXXIII.

THE EVOLUTION OF THE SOUL.

WHEN the Christ-Souls found the forms which they had generated upon the Astral Kingdom, they also found many of the children of the Planet who had entered into them and then descended to the outer planes. And they likewise took up the forms again so as to be able to the more effectively minister unto the Planet's children. And they likewise descended to the outer planes in their ministry in order to fashion forms more suitable for those upon the outer planes so that these Souls might be freed as much as possible from the evil which had overtaken them when they were drawn down into the first Saurians, and be helped to retrace their way back to The Bethlehem or lower Spiritual Heavens from which they had fallen. For unless the Children of the Planet could be again lifted up to the true Human Kingdom they must lose all those finer elements of the Soul by which they were able to live as conscious spiritual beings. And as they had gone down into the new Kingdom which had been generated out of the evil conditions set up as the result of the Planet moving away from the Divine Kingdom, and become subject to the evil conditions to such an extent that they were no longer able to receive the magnetic currents flowing unto them from the Divine Love upon the Spiritual Heavens, they had to be helped to rise up out of the conditions by means of suitable forms which would enable them ultimately to again reach the true Human Kingdom; and it was in this way that the present Animal Kingdom with its various Orders came into existence, as the Christ-Souls generated forms with a view to aiding the Children of the Planet to reach the true Human Kingdom when they would again be able to receive the Divine magnetic currents from the Spiritual Heavens. All the gentle creatures of the Earth were the work of their hands as they dwelt upon the outer planes in those sad and

spiritually dark ages of the history of the Earth ; and all the creatures who might be classed as the opposite of gentle in their nature and ways were largely the outcome of the conditions into which the Children of the Planet went down. The gentle herbivorous and almost human creatures still remain as the testimony to the noble endeavours made by the Christ-Souls to provide for themselves and the Children of the Planet, suitable vehicles through which to once more reach unto the true Human Kingdom ; and all the contentious and destructive creatures whose real nature is gentle when the contentious spirit within them is overcome, are the significant testimony to the adverse influences which were at work, and which changed the nature of many of the gentle creatures through acting upon their minds ; and all the creatures whose very nature may be still beheld as inherently evil, which seem to love to hurt and destroy, whose very existence seems to have no other end or purpose, may now be understood to have been the outcome of the terrible conditions generated when the Planet made her mistake in moving away from the Divine Kingdom, by which all her once most beautiful spiritual substances were changed in nature through the inversion of their polarity and the consequent loss of their spiritual magnetism.

The meaning of the various Orders in the present Animal Kingdom may now be understood. They may be understood not only in their origin and purpose, but in their nature and tendency. Their true part in the history of the Planet may not only be understood, but their present place in the Earth's economy may be seen. All the gentle, timid creatures of the field which so many make sport of by taking their lives in wantonness and cruelty under the plea of necessity for food and raiment, should be looked upon with true compassion and pitiful regard as the forms through which have come not only the Christ-Souls by whom they were generated but also such of the Planet's children as have reached the Human

Kingdom. They should to-day be regarded as not only the forms through which in the past the Souls of the Children of the Heavenly Father have passed in their way back to the life from which they fell, but also as the forms through which many of the children are now making their way up to the Human Kingdom. They should be looked upon as subjects for a most sympathetic and tender ministry which would aid them to be even more trustful and confiding; for thus the Souls vehicling through them would the more quickly be able to reach the Human Kingdom, and so to find the way back unto the spiritual life from which they went away.

Little indeed do these know what they are doing who only view these beautiful creatures as mere goods and chattels, as feelingless and unconscious things which no ill-treatment can hurt, who also make of them mere things of merchandise, articles for use as food and clothing, and who make them to pass through the fearful sufferings and anguish associated with the traffic in their flesh as they pass from the quiet life of the fields to the horrors of the Abattoirs and shambles! For if they knew what these creatures are, how they can feel pain, how their very cries are expressive of the sorrow which has crowned their lives, how often their very looks testify to the fear of hurt at the hands of man, surely they would nevermore do anything directly or indirectly to hurt or pain them but would henceforth view them with tender and sympathetic regard, and give unto them a helpful ministry such as the Heavenly Father's children should give to one another.

J. TODD FERRIER.



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THE VISION OF THE WORD.

The vision which the Seer beheld when the Heavens were opened unto him in the Day of the Lord:—

There was a great flood of light as the Sun appeared in the Heavens and there issued from the opening a White Horse whose face was turned towards the Earth,¹ and upon it there sat one like unto the Word of God.²

Upon His head were the Crowns of Elohim.³ His lips were as the Seven Sacred Fires kindled from the flame of the Eternal Spirit; and His Vesture was as if it had been dipped in the Life-stream, so red was it to behold.⁴

His name no man knew.⁵ It was the name of the Faithful and True One who maketh righteousness the path of life for all His Saints, and they follow Him clothed in the white linen⁶ which He bestoweth upon all who follow Him.

Upon His Vesture was written in letters of gold the words:—

King of all the Kings, and Lord of all.⁷ ST. JOHN.

¹ *The Divine Mind looking upon the Earth, horse being the sign for the Spiritual Mind.*

² *The Adonai who is the Logos or Word of the Eternal One.*

³ *The Crowns of Elohim were the attainments of the fulness of the Seven Spirits of the Eternal One.*

⁴ *His Vesture or Raiment changed as He trod the Winepress alone in changing the conditions within the Astral Kingdom through the Christ-Soul during the Sin-offering.*

⁵ *i.e. In the mere Human Estate.*

⁶ *Purity of Life.*

⁷ *i.e. Of all the Heavenly Kings, the Kings of the East.*

THE SEVEN AGES OF THE SOUL.

I.

THE day has now come when the full interpretation may be given of the meaning of the evolution of the Soul. The Soul has long sought for the meaning of its evolution upon the physical and occult planes, on the one hand by seeking to understand the phenomena observed upon the physical planes, and, on the other, by attempting to interpret that history as it is written upon the Occult Kingdom or magnetic plane of the Planet. It has long been sought for by all who once knew the inner meaning, because they are unable to accept the mere materialistic presentation made by Physical Science, or the purely occult presentation in the teachings of the semi-materialistic and semi-spiritual philosophy which underlies the teachings of the East. It has long been guessed at by many, though they have been unable to formulate what they felt so as to make it into a co-ordinate system of thought. But now that which was so long and so deeply felt has been presented in the spiritual interpretation of the Soul's evolution—an interpretation which transcends all that is of the material planes, and even that which is of the occult plane, since it shows that the true evolution of the Soul was antecedent to any Animal Kingdom such as is known to physical and occult science, and that it was intercepted when it descended into the conditions of existence such as the Animal Kingdom represents, and that what had been done during all the long ages through which the Soul was in the Animal Kingdom was the generation of forms resulting in the various Orders in the Animal Kingdom. There has been no evolution of the Soul since the days when it left its own Kingdom until now. Though since the Human Race was lifted up out of the Animal Kingdom there has seemed to have been periods of great spiritual advancement — periods during which the Mysteries concerning the Soul and the Planet have been re-given unto some who were once more able to receive

them from the Spiritual Heavens—yet no new experiences have come to the Soul from the Kingdom of its own life. All its spiritual experience has been but a faint echo of the past, a dim vision of what was once clear and beautiful. Though there has at times been an upward movement of the Human Race since they all finally reached the true Human Kingdom upon the outermost spheres of the Planet, yet the movement has been towards that point from which the Soul went away when it descended into the conditions which had overtaken the Planet, and which resulted in the generating of the Animal Kingdom as now known, and not any new Soul development by which the Soul arrived at states not previously passed through, Visions of the Divine Love and Divine Wisdom not previously beheld, and spiritual realisations transcending any which had been previously known unto it. What has really happened at such times has been that the Soul has been feeling its way out of the conditions which took it down into the Animal Kingdom and kept it there for many long ages, and which it took unto itself so completely that to escape from them has been its great difficulty, indeed almost an impossible task for the Human Race. All the true spiritual movements which have formed part of man's history since he rose out of the Animal Kingdom, have been efforts to rise up out of these terrible conditions and find the true plane of the Soul.

The meaning of the evolution of the Soul from an elementary form up into the full true Human Estate is to be found expressed in the unfoldment of what has been understood as the seven ages of man, though originally they were spiritual states—infancy, childhood, youth, early manhood, manhood, middle age, and old age or years full of Heavenly Wisdom. The seven ages had no relation to the merely physical experiences upon the outermost plane, but to the Soul as it became first a spiritual entity, and passed through the various experiences implied in the seven ages, until it became one full

of the Divine Love, and was able to rise up into the Angelic Heavens where it became once more as a little child born into the Angelic Spheres. And upon these Heavens it began its ascent through another period of seven ages until it attained the state known as Spiritual Christhood when it was as one full of the Divine Love. And then it again became as a little child upon the Celestial Heavens into whose state it then passed, entering into and experiencing another series of seven ages until it was full of the Divine Wisdom and reached the state known as Celestial Christhood. And then, for all who loved to be even as the Divine, there were yet seven more ages which led the Soul unto the Crown of the Divine Nature.

J. TODD FERRIER.

THE INVISIBLE ONE.

(A PRAYER.)

Invisible and Eternal Father, Ever Blessed and Glorious in all Thy Ways, Ever Beautiful in all the gifts of Thy Love, never withholding Thy Blessing from any Soul who cometh unto Thee, never wearying in the beautiful ministry which Thou metest out unto those who seek Thee even though they should have made the remotest parts of the Earth their dwelling-place, Thy children would bless and magnify Thy Holy Name! Thou art indeed He whose name is Love, though the Earth has long lost the knowledge! Thou art indeed He who alone hath preserved the Soul when evil overwhelmed it in the day when it went out from Thy Holy Presence! Thou art our Saviour, Deliverer and Redeemer from the thralldom of Egypt and the darkness in the land of Goshen! Thou art our strong Tower of Refuge and our Sanctuary! We would adore and serve thee evermore!

Amen and Amen.

THE CHURCH AT EPHESUS.

The Beloved of the Father in whom are the Seven Spirits of Elohim,¹ who holdeth the Seven Stars² in His right hand and walketh amid the Spheres³, unto the Church at Ephesus.

The Heavenly Father knoweth thy works of love, thy patience in labour, and how thou hast abhorred the evil by which thou wast overtaken in the day when there came unto thee those who claimed to have been sent forth from the Kingdom of the Divine Love⁴, and betrayed thee unto the going away from the ministry unto which the Heavenly Father appointed thee⁵.

The trials which befell thee in that false Kingdom⁶, the grievous burdens that thou hast had to carry for the name which thou didst bear, have all been known unto Him; for in all thine affliction the Lord Himself was afflicted.

In grief wast thou regarded when thou didst leave the former estate, the Kingdom thou didst love; and in grief wast thou counselled to return lest the light of thy lamp⁷ should become extinguished amid the darkness.

The Heavenly Father has sought thee sorrowfully that He might restore unto thee the Kingdom from which thou wentest out, even the Tree of Life within the Paradise of the Divine Love and Wisdom,

ST. JOHN.

¹ *The Perfect Spectrum of the Divine Spirit.*

² *The Seven Estates upon the Celestial Kingdom.*

³ *The Seven Spheres or Candlesticks or planes of light upon the Spiritual Heavens.*

⁴ *The influences personified which arose out of the changed conditions generated through the Planet's mistake in moving away from the Ecliptic or Divine Kingdom.*

⁵ *The Ministry of the Christ Souls upon the plane spoken of as Ephesus was that of Manifestors of the Divine Love.*

⁶ *The Kingdom now known as the Cosmic Order, the beautiful spiritual system materialised.*

⁷ *The Divine Light within the Soul.*

⁸ *The Divine Life upon the Divine Kingdom.*

THE SEVEN AGES OF THE SOUL.

II.

THE Seven Ages of the Soul which should have been passed upon the Spiritual Heavens, beginning upon the outermost Sphere and working inward and so upward until the Seventh plane was reached when the Soul would have reached a state of perfect experience upon the Human Kingdom, has been passed only upon the outermost plane, and made to relate to the merely physical life. What was beautiful and spiritual in nature and æonial in duration has been brought down to the outermost spheres and made to find its true and full meaning in the generation and growth of the mere material envelope through which the Soul functions, and to become circumscribed by the brief duration of that envelope. The beautiful life upon the once remarkably beautiful planes of the Planet when they were all spiritual in their nature, responsive to the magnetic influences proceeding from the Divine Kingdom, and were truly helpful to all Souls in their life as they grew before the Divine Love from being new-born children until they attained the complete Human Estate, was thus materialised. Its meanings were entirely changed from being spiritual to be only material; from having relation to the growth and unfoldment of the Soul to have only a physical relationship; from containing the long history of the evolution of the Soul from its first generation up to the perfect Human Estate, to have no larger and deeper meaning than the passing phases of the life of the envelope upon the outermost spheres. Thus that which was altogether of a spiritual order was changed into something of the nature of the physical body. That which was of the innermost in the System of the Soul, came to have its fulfilment upon the outermost sphere. Things were inverted, and so the sacred meanings became perverted. They were transferred from their true plane—that of the Soul—to the plane of the envelope; and even the envelope became

changed, and its nature corrupted in its experience as the Soul lost its spiritual power amid the foreign and evil conditions which had been generated upon the planes of the Planet through the mistake of the latter in leaving the Divine Kingdom. For the envelope of the Soul is not now what it originally was. To-day it is not only very transitory in nature and duration, but it is liable to be afflicted with many kinds of impurity in the forms which are spoken of as physical diseases, and even to know that awful state implied in the term "corruption." Whereas in its original state the envelope was pure and know no such thing as disease. It was not liable to the transitory and painful conditions now experienced, because all the elements out of which it was formed were pure, and it was surrounded with truly pure and beautiful spiritual conditions. It was a stranger to the terrible conditions which now generally accompany the passing away of a life from the physical planes; for when the Soul was about to pass from one state or stage of its evolution into another, it absorbed all the spiritual essences from its envelope, and those elements which were not absorbed gradually passed into their original conditions.

J. TODD FERRIER.

THE GREAT SHEPHERD.

(A PRAYER.)

Great Shepherd who preserveth all Thy children who turn unto Thee to seek Thy Face and know the healing of Thy Love, who doth fold in Thy care all the lambs of the Fold, and encompass with Thy Presence all who are in trouble and all who are made to pass along hard and stoney paths and through the deep shadows which fall athwart the narrow way unto Thy Kingdom; we would bless Thee at all times, and seek only Thy Praise. For Thou hast enfolded us in Thy Love, and hast succoured and upheld us. Be unto us evermore our Shepherd.

Amen and Amen.

THE SEVEN AGES OF THE SOUL.

III:

THE Seven Ages of the Soul have also had another interpretation than that given to them by those who made them relate to the physical life of man. It has had given unto it an interpretation which is right as regards its affirmation that the Soul passed up through the Seven Spheres in its evolution, but is wrong as to the nature of the Spheres through which it passed. It has viewed the Soul as an organism whose inherent qualities were all spiritual ; but they made it to have its origin in such elements known to-day as Matter, and to perform its evolution through spheres of Matter. It has looked upon the Four Kingdoms of the Planet as at present constituted as the original Kingdoms, and thought that the Soul was first generated within what is now known as the Mineral Kingdom and then passed upwards to the Human Kingdom through the various Orders within the Vegetable and Animal Kingdoms. It has thus made the whole progress of the Soul to be upon Kingdoms whose nature was not only far from the original Kingdoms which they represent, but also such as to militate against the true growth of the Soul towards the Divine Nature and Image. It has misunderstood the nature of the Soul and the elements out of which it was generated, the original conditions amid which it began its evolution, the nature and purpose and form of the Four Kingdoms in their original constitution, and the nature of the Seven Spheres through which the Soul had to pass on its way to the realisation of the perfect Human Estate. It has thus misconceived the whole experience of the Soul in its evolution from a simple spiritual organism upon the outermost sphere to the complete organism upon the Seventh plane as it passed from childhood to full manhood upon the Human Kingdom. For the Soul was not generated in the Mineral Kingdom, but upon the plane formed by that Kingdom when in its original condition when all its elements were spiritual and responsive to the magnetic currents flowing

from the Divine Kingdom. Nor had it to enter into the Vegetable Kingdom, as that Kingdom is at present known, to pass up through its various Orders, though that once beautiful and perfect Kingdom was the venue through which as a little child it learnt much concerning the Divine Love. Nor was there any Animal Kingdom such as is now known to Physical Science into which the Soul passed from the Vegetable realm that it might acquire the properties of the various Orders now within that Kingdom, though there was a Creature Kingdom formed by the Soul as it rose out of the Vegetable Kingdom and took unto itself more highly organised conditions and so became enveloped in forms more and more responsive to the spiritual influences upon that Kingdom, until at last it found itself able to pass on to the Human Kingdom. And as we have so often said, the Human Kingdom was not a physical Kingdom. It was wholly spiritual. The envelope of the Soul spoken of as a body, was pure because built up of pure elements gathered from the pure spiritual conditions which then prevailed upon the planes of the Planet. It was that part of the complete Human Kingdom whereon the Soul attained to the consciousness of its spiritual nature and its need for the Divine Love to nourish its life. The Creature Kingdom was but the nursery of the Human Kingdom. It provided both the elements for the generation of the Soul and its sustenance whilst in those states wherein its consciousness was not unfolded into that condition which we understand by the term self-consciousness. The Vegetable Kingdom in its perfect state was a department of the Human Kingdom within which the Soul gathered unto itself those latent qualities which, when unfolded, express themselves in a love for the beautiful and harmonious in form, colour and sound. And the Mineral Kingdom was part of the outer planes of the Planet which were full of the most beautiful and most volatile elements—elements from which Souls were formed, spiritual in essence, responsive to the magnetic rays flowing from the Divine Kingdom, and full of light like

the precious gems in a pure condition, or the marvellous radium with its inherent energy and brilliancy.

The Seven Ages of the Soul had therefore nothing physical in their history, nothing material in their meaning, but were wholly spiritual, like itself. They began with the generation of the Soul upon the outermost planes, and only culminated with the advance of the Soul from the perfect Human Estate to that known as the Angelic Estate when the Soul was able to pass inward and upward to begin life upon the Spiritual Heavens. They comprised the experiences of the Soul in the manifold Creature Kingdom as it passed from the outermost spheres more and more inward towards the Human Kingdom, and its experiences within the Human Kingdom from the time when it took unto itself the Human envelope or form, until its Humanity was perfected and it was ready to rise out from the Human Spheres on to the Angelic.

J. TODD FERRIER.

HEAVEN'S SOUL-COUNSEL

*Fret not thyself because of the evil in the world,
nor feel enviously towards any who seek its ways ; for
it will soon be made to pass away.*

*But trust in the Lord's Goodness, and seek good ;
and so shalt thou be nourished in the land wherein
thou dwellest.*

*Let thy delight be in the Lord and Thy desires
unto Him, and He shall satisfy thy longing soul.*

*Thy way commit unto Him, and trust Him ; and
He shall bring all things to pass.*

*His righteousness will He cause to be made
manifest in all its glory, and His judgments clear as
the noonday Sun.*

Rest in the Lord, and wait upon Him.

THE CHURCH AT SMYRNA.

The Beloved of the Heavenly Father, the First in manifestation and the Last to be known¹, who now speakest unto all who were dead but who have become alive again², unto the Church at Smyrna :—

The Blessing of the Heavenly Father be ever thine Heritage.

Thy works have all been known, and thy deep tribulation and impoverishment through thy ministry unto all who claimed it, even unto those who came as those who would learn and meant it not but were of the synagogue of Baal³.

But none of these sufferings hurt thy love for the Kingdom of the Father; even when the evil overwhelmed thee and thou wert cast into the prison house⁴ didst thou remain faithful even unto the death of all thy most beautiful hopes, and the loss of thy Crown of Life which Adonai gave unto Thee.

For thy return the Heavenly Father waiteth. He calleth unto thee to return, and must needs grieve whilst thou art absent.

Return to again possess the Crown of Life over which the second death hath no power⁵.

ST. JOHN.

¹ *The Adonai is the Eternal One made manifest upon the Divine Kingdom. He is the first in manifestation in that He is the First formulate of the unformulated, the Invisible One made visible upon the Divine Kingdom, the incomprehensible made comprehensible to the Soul upon that Kingdom.*

² *The Christ-Souls who have awakened, who have, as it were, risen from the dead.*

³ *Those who value the things of this world, who worship at the shrine of Mammon.*

⁴ *The fearful bondage within the Animal Kingdom where the Soul lost its light.*

⁵ *The Christhood Estate upon the Spiritual Heavens or Angelic Kingdom where the material elements and conditions cannot hurt the Soul.*

THE SEVEN AGES OF THE SOUL.

IV.

THE Seven Ages of the Soul have not only been misunderstood and misinterpreted, but the sacred meaning of the whole process spoken of as "the evolution of the Soul" has been likewise misapprehended and, consequently, misapplied. The meaning of the evolution of the Soul is not to be found in the mere outward phenomena with which Physical Science makes us acquainted, nor to be traced in the histories of the nations, nor even to be discovered on that Kingdom of the Mind to which all things purely Occult relate. The meaning read in the physical phenomena, national histories and Occult knowledge relates not to the evolution of the Soul, but to the history written by the Soul since its true evolution was intercepted. The physical phenomena are the effects of the Soul's history within the Animal Kingdom—a Kingdom whose very life shows how foreign it must have been to the pure and beautiful Divine Purpose. The national and racial histories make only too manifest to all who seek to see beyond the mere objective, the struggle between the Animal elements and the Spiritual—the Animal elements being but the repetition upon the outward Human Kingdom of the fearful warfare and strife and racial dominancy manifest even yet within the Animal Kingdom. And the knowledge gained upon the Occult Kingdom may be seen to be, on the one hand, an endeavour of the Soul by means of the Occult Kingdom to discover its own past history on the Planet, and, on the other hand, to be an effort of the Soul to recover the inner meaning of all the remarkable signs found contained within all the Great Religions—an evidence of the spiritual nature of the Soul and character of its evolution far surpassing any phenomena upon the physical planes, a testimony to its prior pure estate in which the meaning of the wonderful signs were known unto those who had progressed far enough in their evolution as to be able to

receive the meaning of the signs upon the Spiritual Heavens.

The meaning therefore of the evolution of the Soul and its passage through the Seven Ages, must be sought for elsewhere than on the outermost and Occult planes where only the phenomena of the Soul's history written upon these planes since its true evolution was intercepted can be known. The meaning must be sought for upon the Soul's own Kingdom where only spiritual things are treated of, and where alone truly spiritual things can become known. It must be sought for by the Soul rising up out of the bondage to the sense-life so as to be able to function once more upon the Spiritual Heavens and behold the signs so full of meaning for it, even unto the understanding of their meaning. It must rise from the plane of mere knowledge upon the Occult kingdom into the realisation of the significance of things pertaining to its true unfoldment before the Divine upon the Spiritual Heavens—those Heavens from which all true Illumination comes, upon which the Soul beholds with open Vision the Glory of the Divine Love and the wonders of the Divine Wisdom. It must follow its own innermost yearnings for the Divine until it finds their realisation in fulness upon that Kingdom of the Heavens where the Divine Will is done and the Divine Life known. For only then will it enter into the meaning and purpose of its life.

J. TODD FERRIER.

THE SEVEN AGES OF THE SOUL.

V.

THE Seven Ages of the Soul were to have had a most beautiful crown in the Angelic life upon which the Soul was to have entered as it passed from the Human Estate. It was to have become even as the Angels in its inheritance as it entered into the realisation of the Divine Love made manifest upon the Angelic Heavens. Its Seven Ages were to have prepared it to not only pass on to the Angelic Kingdom, but to pass right up through that Kingdom performing another evolution in which the Human Estate would have been transformed into the Angelic Estate as the Soul passed from childhood upon the Angelic Kingdom up into fulness of life. The Seven Ages upon the Angelic Kingdom would then have carried the Soul up to that Estate known as Spiritual Christhood in which the realisation of the Divine Love becomes so full that the Soul knows the meaning of the Divine Love upon the Angelic Heavens. In love and service and realisation it would then be even as "the Angels of the Heavens."

Such was to have been the crown of the Soul upon the completion of its second epoch of spiritual evolution. And it was unto such a crown of life the old world Religions called the Soul. It was the crown of life pointed out to the Soul in the Ancient Hebrew Teachings by those who came to be spoken of as The Patriarchs in times when it was said that Angels visited this Earth and communed with men. It was also that crown of life of which the beautiful story of queen Esther spoke—a crown which the wicked Haman (or system of materialisation of the Mysteries) would have destroyed for the Soul had not Mordecai (or the system of pure spiritual knowledge born from the Divine Presence within the Soul) prevented it, and restored the crown to queen Esther or the Soul. It was the crown of life so often referred to in the Prophetical writings, in the Poetical books and Psalter where the teachings are of the Soul

and not national and local. It was the crown of life presented to all who overcame the world or present cosmic conditions which are all against the rising of the Soul into the true Human Estate or Redeemed Life so that it may ascend unto the Angelic heights. It was the crown of life possessed by those who were counselled in the seven addresses to the seven Churches of Asia, to let no one take their crown. It was the crown of life which faded not away upon the Spiritual Heavens, but became more and more lustrous with the ages as the Divine Light shone upon it.

The Seven Ages of the Soul upon the Angelic Kingdom are the crown of the Redeemed Life. They are the corollary of the passage of the Soul through the Seven Ages which crown it with true Humanity when its consciousness becomes truly illumined and it feels itself to be a child of the Divine Love and longs to realise unto the most sublime fulness that Love within itself. They are the various stages of the Soul after it has arrived at the consciousness of being Illumined, and mark its progress towards the full realisation of the Divine Love, and so towards the Celestial Kingdom. The degrees of the realisation of the Divine Love by the Soul, and the Illumination proceeding from the Divine Presence within the Soul in consequence of that realisation, in themselves mark the progress of the Soul in its path along the Seven Ages or Spheres upon the Spiritual Heavens. They speak of its state before the Divine, the extent to which the Soul has been able to enter into the realisation, the heights which it has been able to climb, the Visions which it has been equal to beholding, the strength and fulness of the ministry which it has been strong enough to receive, the Mountains of the Lord which it has been able to ascend—Sinai, Horeb, Lebanon, Gerizim, Moriah, Ararat and Olivet.

J. TODD FERRIER.

THE CHURCH AT PERGAMOS.

The Beloved¹ of the Heavenly Father unto the Church at Pergamos:—the Word of the Lord thus speaketh unto thee, even the Adonai who is the divider between good and evil, the two-edged sword of the Divine Love and Divine Wisdom.

I have known thy work accomplished where thou once didst dwell, even upon the planes where Saturn² had his power, and how thou didst hold fast to the Divine Name even in the days when the Faithful³ were brought low and my Servant⁴ was put to death and the power of Saturn was broken⁵.

But there was grief in the Heavenly Father's Kingdom when thou didst go down into the conditions fashioned by Baal⁶ who cast in the way of all the House of Israel⁷ such a stumbling block, and taught the Children of Judah to commit evil and make of themselves sacrifices unto graven images⁸.

Be again zealous of the first works, and return unto the Divine Love, and the Adonai will cause His Word to part asunder the evil that all which thou hast loved may once more be thine.

To thee again will be given the Hidden Manna⁹ that thou mayest eat of it and become strong in thy ministry before the Lord, and the precious White Stone¹⁰ with the hidden name upon it which none knoweth but those unto whom it is given.

ST. JOHN.

¹ *The Adonai, the Beloved of the Father and Divine Manifestor.*

² *One of the Elohim who ministered upon that plane.*

³ *All the Christhood in their ministry to this world.*

⁴ *The Christhood Estate.*

⁵ *The new conditions making the ministry impossible.*

⁶ *Baal and Balaam represent the materialisation of spiritual things.*

⁷ *The House of the Cross, the Christ-Souls in their office.*

⁸ *The descent of the Children of this world into evil conditions.*

⁹ *The Divine Wisdom, the food of Angels and Gods.*

¹⁰ *The Celestial Estate whose meaning none can understand but those who enter into it.*

THE SEVEN AGES OF THE SOUL.

VI.

THE Seven Ages of the Soul carry us even beyond the Spiritual Heavens into conditions still higher and nearer to the Divine. As the Seven Ages upon the Kingdom are preparatory to the ascent of the Soul to the Spiritual Heavens to perform upon them its evolution into the fulness of the Angelic life, so the Seven Ages upon that Kingdom prepare all those who desire to ascend still higher for passing upwards to the Celestial Heavens and becoming parts of the same Celestial System. There the Soul once more commences a series of evolutionary stages corresponding upon those Heavens and in the Celestial state to those performed upon the Spiritual Heavens in the Angelic state. The Seven Ages are repeated upon a higher Kingdom. The Mountains of the Lord are ascended once more but upon a grander scale. The Seven Ages are long epochs in the history written by the Soul during which all who pass from one system through the Angelic Kingdom up to the Celestial become in themselves a Celestial system of Souls performing their special ministry unto some Spiritual System. The Souls who so rise are always known as the Sons of God, and the system formed by them as a Celestial. The Seven Ages are the seven states found in the prologue to the Apocalyptic Vision of St. John which are spoken of as the Seven Churches of Asia unto whom the message of the Divine was spoken through the Adonai ; for the Seven Churches were various orders of Souls ascending the Celestial Heavens from state to state and height to height in their progress towards the Divine Kingdom, and the Angels of these Churches were the chief ministers for the Divine upon the various spheres. And the several addresses given unto the Angels from the Adonai were couched in terms the significance of which only those upon the Celestial Heavens could understand. But they were not such as seem apparent in these addresses as they are now to be found in the Apocalypse where the very terms are

so related as to have quite different meanings to those intended.

The Seven Ages were those states of inward realisation by which the Soul gradually rose higher and still higher and more fully into the consciousness of the Divine Wisdom even as it had come into the realisation of the Divine Love upon the Angelic Heavens, and so became one in whom the Divine Wisdom dwelt and through whom it again became interpreted unto other Souls. And the Celestial systems formed by these Souls were such as may be found written of in many of the Greek presentations of the Divine Mysteries where the various Celestial Systems came to have only planetary and stellar meanings, and, in not a few instances, merely material and personal meanings. And in the more Ancient Religious Systems there may likewise be found, even on the lowest sphere of experience, traces of what was Celestial in its meanings. And in the most Ancient Religion known upon the Earth—that which is implied by the Patriarchal times antecedent to the loss by the Soul of its Paradise or Garden of Eden wherein the Lord walked with mankind—the Celestial System of the Soul was not only in process of being formed upon this Planetary System, but many had actually passed into the full realisation of its wonderful and most beautiful life and service, and were performing a service of love unto the Lord in ministering unto all the children who were upon the Spiritual Heavens of this System performing their evolution towards the Celestial Realisations. The Garden of Eden with its fourfold river was the Garden of the Soul in its fourfold spiritual estate, and was a description of the state of those Souls in whom the Divine Love and Divine Wisdom had become fully Realised.

J. TODD FERRIER.

THE CHURCH AT THYATIRA.

The Beloved of the Father who is also Son of God¹ whose eyes are like the Seven Sacred Fires² before the Throne of the Eternal One, and whose feet are like pure gold³, unto the Church at Thyatira :—

The Blessing of the Heavenly Father be unto thee always. He knoweth thy works of love, and thy patient service even unto the last of all thy works⁴.

But it grieved the Divine Father that thou didst fall into the snare of that evil way known as Jezebel⁵ by which the prophets and prophetesses⁶ have been slain, and the altars of the Lord thrown down ; for the way has been one of defilement wherein the people have wrought evil thinking it was good, and have taken the flesh of creatures after sacrificing them upon the false altars of the land wherein they dwelt.⁷

The Divine Father thus calleth thee and all who have forsaken the doctrines and ways of Baal and his priests, to hold fast to every good and pure way in the full assurance of overcoming all things, and rising up until again crowned as the bright and morning Star.⁸

¹ *The Adonai, the Manifestor of the Invisible One.*

² *That is, One whose appearance is as the Seven Spirits of Elohim, the Seven Tinctures of the Divine Light.*

³ *Pure Gold being the emblem of Perfect Love, and the feet of the Adonai representing the Ways of the Divine, the meaning is both apparent and most beautiful. His ways are always of Love.*

⁴ *The last works were sharing in the sufferings and passion of the Christ-Soul, partakers of the burden even unto the bearing of the Cross of the Divine Love.*

⁵ *Jezebel represented the awful system which finds its manifestation even unto this day in the habits and customs of the people who afflict the creatures and eat their flesh.*

⁶ *The Intuition whether in man or woman.*

⁷ *The conditions of society spoken of as those of Jezebel.*

⁸ *The bright and morning Star is the Estate of Celestial Christhood when the Soul knows the Divine Love and Divine Wisdom.*

THE SEVEN AGES OF THE SOUL.

VII.

THE Seven Ages of the Soul will now be understood to possess a significance more profound than even the semi-spiritual meanings attached to the experiences by those who have assigned a material origin to the Soul whilst also believing in its ultimate spiritual and even Divine realisations. The Seven Ages will be beheld as something far above all mere physical evolution, and lifted out of the conditions of everything born out of what is spoken of as matter ; because the Soul is not only an organism which in the process of evolution becomes spiritual, but is by nature a spiritual entity possessing potentialities to enable it to evolve even until it rises up in state unto the Divine Nature. They will be understood as something apart from all the phenomena tabulated by Physical Science concerning the origin and evolution of man, or such history as man has written upon the Human Kingdom since the Human Race left the spiritual states in which they were all pure, and in harmony with the spheres to which they severally belonged. And all who once knew these various states through having passed along the way which they take the Soul, will again know them as the true path of the Soul's evolution upon the Fourfold Kingdom—the Human, the Angelic, the Celestial, and the Divine. And they will once more see in them the true and sure way unto the various Heavens. Nay, they will behold even the meaning of the wonderful Christhood made manifest in the Master, and know it to be that beautiful and full life of Heavenly Realisation unto which they should now and evermore seek.

The Seven Ages of the Soul may not only be beheld and known in their meaning ; they may be also entered into by every Soul upon the Kingdom, within the sphere and in the degree in which each Soul once knew these Ages. The beautiful childhood of the little ones upon the outer spheres may begin again when all return into

conditions of purity. The buoyant spiritual youthfulness of those who have reached the Human Kingdom may again take place when those who knew the life upon that Kingdom when it was pure have entered upon the Path leading to the crown of life—the Path of purity. The beautiful Angelic ministry may once more be known amongst men when all who once knew that ministry before the Lord have risen on to the Spiritual Heavens to be there Illumined from the Divine Love that they may interpret that Love unto all upon the Human Kingdom, and help them towards the full and glorious realisation of the Divine Love upon the Spiritual Heavens. Yea, even the sublime Estate of the Christhood may be once more entered into by all who once knew that Celestial Ministry, through their living the Redeemed Life as those who have made white their garments in the Life-stream of the Divine Love, and whose lives are given unto the children of the Heavenly Father for their Redemption from every kind of bondage and salvation from every form of evil. The wonderful Golden Age for which every true Soul longs in his best moments, and for which all earnest and pure Souls ever pray, may now have its beginning for all who desire its coming, through their living the life of Redemption which the blessed Master meant to bring to this distraught Earth, and which He would have brought had not His beautiful Christhood been so terribly misrepresented and distorted by those who knew Him not in that sublime Estate, and who could not enter into the meaning of the things which He taught, nor understand the life which He lived.

J. TODD FERRIER.

THE CHURCH AT SARDIS.

The Beloved of the Father in whom are to be found the Seven Spirits of the Divine Father, and the inheritor of the Seven Stars upon the Kingdom of the Father, unto the Church at Sardis :—

Behold, it hath been said of thee that thou hast a name as one alive, but that thou art as one who is dead¹.

Strengthen, therefore, the love that is in thee lest it should die², that thy remaining works may be even perfect before the Lord³.

Remember how thou hast been blest from the Lord⁴, the love thou hast received⁵, the glorious things which thou hast heard and seen upon His Heavens and through the light proceeding from His Spirit within thee⁶, and return again unto thy first Estate⁷.

Thou shalt then be of those who walk in white before the Lord, who do not defile their garments but ever seek to be His Saints to serve before Him in perfect service continually⁸.

Thy name shall again be written as one who is of the Lamb⁹, whose life confesses that it lives before the Heavenly Father even as the Angels who minister before the Lord¹⁰.

ST. JOHN.

¹ That is, the state into which the Soul had descended having changed the life from being that of life indeed to find its fullness in mere existence.

² The love within the Soul born from the Divine is the last to be extinguished.

³ By strengthening the Divine Love or the Love principle within the Soul the life gradually rises out of the conditions of mere existence to find the Spiritual Kingdom.

⁴ The Sevenfold Blessing on the Divine Kingdom.

⁵ The unfailing Love of the Heavenly Father.

⁶ When they were yet unfallen and the light which came to them when they again found the true path.

⁷ To the Estate of the Divine Kingdom.

⁸ Who seek unto the life and service of the Christhood.

⁹ To be of the Lamb is to be of the Divine.

¹⁰ That is, the life becomes like that of the Angels.

THE SEVEN CHURCHES OF ASIA.

I.

THE Seven Churches of Asia were the Seven Spheres upon the Spiritual Heavens of this Planet when it was a true Spiritual System, when all its planes were in a pure and perfect state, and all its children were pure and the recipients of a pure and beautiful Spiritual ministry from the Angelic Kingdom. They were the various States upon the Spiritual Heavens of the Christ-Souls who were at that time the teachers and keepers of the Planet's children, and they spoke of the kind of ministry which they had to perform. They spoke of the nature of the help which they had to render unto the Souls who were in their charge, for each of the titles of the Churches was significant, representing the state of the ministering community and the message to be given.

The Seven Churches of Asia will be understood to have been, not mere Churches upon the physical planes, not mere ecclesiastical institutions such as the term now stands for through its perversion and materialisation, but true and beautiful spiritual Communities of Souls who knew the Divine Love and the Divine Wisdom, and in whom the Light of the Holy Spirit burned. They were not mere priestly communities unto whom the Divine Mysteries had been communicated, but Souls who knew these Mysteries through having risen from Sphere to Sphere until the Divine Love was realised and the Divine Wisdom known. They were Souls in whom the Divine Love found realisation, so that their ministry unto the Children of the Planet was a ministry of love. They were Souls in whom the Divine Wisdom found sanctuary, and so they were able to give of that wisdom unto all who desired its treasures. They were thus both the embodiments of the Divine Love and the interpreters of the Divine Wisdom.

J. TODD FERRIER.

THE CHURCH AT PHILADELPHIA.

The Beloved of the Heavenly Father who is also known as the Holy and True One who hath the key into the Kingdom of the Father,¹ who openeth the door of the Kingdom unto all Souls and shutteth it not to anyone,² unto the Church at Philadelphia :—

Thy works have come up unto the Heavens as those who have passed through the opened door, and as those whose strength has been spent in service unto the Lord even when others were led to forget His name.³

Behold, the worshippers within the Synagogue of Baal shall come to worship at the altars where thy service hath been, and to know that thou hast been greatly beloved !⁴

Because thou hast kept pure the Word of the Lord in the day of great trial,⁵ and been patient when burdens too heavy to bear were laid upon thee,⁶ the Divine Love hath been thy shield against the evils which came upon thee.⁷

Behold the Lord cometh !⁸ Thy Crown no one shall take away from thee.⁹ In overcoming thou shalt

¹ The Adonai whose Vision within the Soul is the way unto the Heavenly Father upon all the Heavens, first, as the Sun who illumines, nourishes and purifies the life as the Divine Love ; then as the Word of the Lord breaking unto the Soul the Divine Wisdom ; and then as the Elohim or Seven Spirits of the Lord, the Divine Spectrum or Rainbow around the Throne of the Eternal One.

² He openeth the door of the Heavens unto all Souls through the Sin-offering having purified the Astral Kingdom.

³ The fidelity of those who have ever sought for the Divine even when the conditions were against them.

⁴ The awakening of many to seek unto the Redeemed Life, and to recognize the way of The Redemption.

⁵ When the Soul found itself being drawn down into the adverse conditions still loving all that was pure and true.

⁶ The fashioning of suitable forms whereby to enable all the children of this world to again rise to the Human Kingdom.

⁷ The Divine Love within was their shield.

⁸ The Divine Life returning unto the Soul.

⁹ The Christhood Estate when regained.

be once more a pillar within the Temple of the Lord upon which the Divine Name is written,¹⁰ and an inhabitant of the Holy City of the Lord when the new Jerusalem hath been established through the Divine Love.¹¹

ST. JOHN.

THE ANGEL OF THE SUN.

Behold! in the Heavens there arose one after another seven arcs of light¹ more beautiful to behold than tongue or pen could describe, and these grew into the fulness and effulgence of the Sun.²

The Sun was like very pure gold, and had around it most wonderful circles like the Rainbow when it encircles the Heavens, whose colours were beautiful, so full of softened splendour were they.³

And there appeared within the Sun one whose form was that of an Angel in flight flying towards the Earth.

His stature was so great that He seemed to fill the circle of the Sun as He stood within it.⁴ With veiled face and outstretched wings He came towards the Earth and cried in a voice whose sound was as that of the Seven Thunders⁵ when they break upon the Heavens, unto all the dwellers upon the Earth, that the Day of the Lord had come in which the Everlasting Gospel of the Divine Love and Divine Wisdom upon the Heavens should be proclaimed unto all peoples that they might come to know the Lord as His Saints.

¹⁰ The Pillar with the Divine Name is Celestial Life.

¹¹ That is, when The Redemption is fully accomplished by which this distraught Earth again becomes Jerusalem the Holy City.

¹ The Sevenfold Divine Soul crowned with Seven Stars.

² The Sun being the fullness of the Divine Love.

³ The Spectrum of the Divine Love.

⁴ To fill the circle of the Sun bespoke the Angel's nature.

⁵ The Thunders were Seven-fold fullness of the Mission.

THE SEVEN CHURCHES OF ASIA.

II.

THE addresses unto the Seven Churches of Asia were profound teachings imparted unto all who were able to receive them upon the spiritual Heavens. They were teachings given unto all who were ascending from the Human Kingdom to the Angelic, from the birth of the Soul into the Angelic Spheres up through the Seven Ages or Epochs spent upon the Seven Spheres until the Angelic Life was fully realised and the Celestial Crown won. They were teachings given by the Divine Love through the Christ-Souls who ministered upon those Spheres unto all Souls as they rose out of the Human Kingdom into the Angelic Life, and pursued that life even unto its perfect realisation. They were teachings which spoke of the hardship to be endured by all who would rise through the Angelic or Spiritual Heavens to find the life of the Celestial Kingdom, and of the glorious inheritance of that Kingdom found by all who endured unto the finding of it. These things are all implied in the variety of the addresses and the several results with which the endeavours are to be crowned. They were teachings which met the Soul upon each sphere as it rose into it and sought the state which the sphere represented. The name of the Church represented the state unto which the Soul was to seek, and the Angel represented the estate of those who were the teachers upon the Spiritual Heavens. They spoke of, first, the estate from which these Souls had descended that they might minister unto the Children of the Heavenly Father upon the Spiritual Heavens, and then of the estate from which they went away when they fell from those Heavens in their ministry when they followed the unfortunate children of this world down into the sad and terrible and evil conditions set up as the result of the Planet losing her spiritual estate through leaving the Divine Kingdom. They are thus seen to have been teachings of the most profound nature whose import was entirely spiritual, relating to the most momentous history which was of

the Soul and the Kingdom of the Heavens, and not of any outward history upon the physical planes, containing in each address visions of a long past which was full of the most beautiful pure Angelic ministry, of the meaning of seeking unto the full realisation of the Angelic life, of a terrible falling away from those wonderful spheres and glorious states of spiritual being, and of the Divine Love seeking to restore those who had so grievously fallen. They were originally addresses made unto all the Christ-Souls when they had gone away after the children of this world through their love for them and their earnest and beautiful service unto them ; and they contained reference to the nature of the ministry unto which they had been appointed, the dangers surrounding them amid the evil conditions down into which they had followed the children of this world, what would happen unto them unless they at once returned to their former Estate, and the promise of the Divine help and healing in their return.

J. TODD FERRIER.

UNTO THE KING ETERNAL.

(A PRAYER.)

O Most Holy and Ever Blessed One ! in whom are all the Mysteries of the Heavens, and also of this greatly afflicted Earth and all who dwell within her Gates, grant unto Thy children in this hour of their need the Illumination of Thy Love through the indwelling of Thy Holy Spirit, that they may know how good Thou art, and behold Thee within the Sacred Sanctuary where Thou abidest. Vouchsafe unto them all that they may find Thee within the Sanctuary, and there behold undimmed through any evil within them, the glorious Vision of Thy Presence. May they all come to know Thee in Thy Kingdom as the King of all the Kings and the Lord of All.

Amen and Amen.

THE CHURCH AT LAODICEA.

The Beloved of the Heavenly Father, the Amen¹ upon the Divine Kingdom who is ever the faithful and true witness² of the Heavenly Father unto His Saints, and the Arche of the creation of the Divine,³ unto the Church at Laodicea :—

Thou art known now upon the Heavens as one who has become neither warm nor cold, not zealous in the ways of the Divine Love.⁴

Thou thinkest thyself increased with the goods of the Kingdom with which Thou wast enriched, and seemeth not to know that thou art impoverished, darkened, unclothed, and exposed to the evil which floweth in upon thee.⁵

Thou art, therefore, counselled to seek the purified gold that thou mayest be henceforth rich, and white raiment wherewith thy nakedness may be clothed, and the anointing which openeth the eyes to behold and see.⁶

Be zealous once more and return unto thy first Estate. The chastening of the Lord is not grievous, and in love doth He seek Thee.

¹ The Amen means the Divine Mystery known through the Adonai.

² The knowledge of that Mystery is the ever sure witness unto the Soul of the Divine Overshadowing.

³ The Arche of the Creation is the Heavenly Principle made manifest in the Heavens.

⁴ The life into which the Soul fell after she had been raised up out of the Animal Kingdom on to the Human Kingdom through the conditions amid which it found itself as the outcome of its long history in the Animal Kingdom.

⁵ The Soul in the days when it was seeking upon the Occult Kingdom alone for the meaning of its strange history, and so remaining impoverished from spiritual lack, and so exposed to evil influences.

⁶ The threefold Path—the Divine Love, the Divine Purity, and the Divine Wisdom ; Gold, Raiment, Eyesalve, the Divine Love acquired, the Redeemed Life realised, the anointed or Christhood Estate entered into.

Behold, He waiteth at the door ! If thou hear His knocking and open unto Him, behold how He cometh even as a guest who suppeth with a friend.⁷

Unto the Soul in its return will He give the power to serve⁸ within the Kingdom of the Divine Love and Wisdom.

ST. JOHN.

THE OPEN BOOK OF LIFE.

What the Seer saw upon the Spiritual Heavens when he was lifted up from the Earth by the Angel of the Lord.

Behold a Book lay open upon the Heavens. No man could open it, nor yet shut it when it was open.

It was the Book of Life, that Book wherein are written the history of the Soul and of the Planet, whose pages have been closed for untold ages because none were found in whom it could be opened.¹

The Book lay open before the Seer, and the light of the Heavens fell upon its pages and clothed it with the glory which breaketh from the Divine Love and Wisdom ; for one had been found in whom the Book could be opened.²

And the Divine Love and Wisdom hath unsealed the Book of Life in Him so that the Soul may now know its history and that of this System, and praise the Eternal and Ever Blessed One for His great Love.

⁷ *The marriage of the Soul when it enters into union with the Divine Love and Wisdom in oneness of life and purpose--the Atonement.*

⁸ *From that union proceedeth true power to serve.*

¹ *None had recovered their Celestial Christhood.*

² *The Christ-Soul after the Sin-offering was accomplished.*

THE SEVEN CHURCHES OF ASIA.

III.

THE Seven addresses given in the name of the Adonai were the Seven addresses spoken by the Seven Spirits who are ever before the Throne of the Eternal One. They were the Seven Elohim speaking unto the Soul according to its estate and ministry. The address of the Spirit unto the Churches was the manifold manifestation of the Elohim unto the Christ-Souls reminding them of all that they had been before the Divine Love and the beautiful purpose of the ministry unto which they had been appointed, warning them of the awful dangers attending the form which they had permitted their ministry to assume, counselling them to endeavour to rise up into the Angelic conditions once more, and assuring them of the unfailing Divine Love whose healing and strengthening Presence would again be vouchsafed to them that their lives and ministry might be again crowned with the Glory of the Lord. The Sevenfold Spirit of the Lord had once been their beautiful inheritance upon the Divine Kingdom. They had known Elohim—the fulness of the Spirit of the Lord. The Seven Spirits were unto them as the Seven Sacred Tinctures or Fires whose burning before the Throne of the Eternal One made a Rainbow around the Throne most glorious to look upon : they were the Holy Spectrum of the Eternal Father. And to have known these sacred tinctures born of the Sevenfold Spirit was to have partaken of them until the whole being was even as a reflector of their glory, the manifestor of their Divine Radiance, and the interpreter of their wonderful meaning. Nay, to have inherited the glorious nature which they impart was to have likewise possessed that Estate which is implied by the Seven Stars, for the Seven Stars symbolise the Sevenfold Estate of the Celestial Kingdom, the fulness of the Estate of that Kingdom where the Divine Wisdom is known as a blessed realisation, the Celestial Christhood where the inward light of the Soul is even as the illumination of

the Seven Sacred Fires seen upon that Kingdom, the Seven Tinctures of the Elohim as made manifest upon the Celestial Heavens, the Seven Spirits burning within the Soul as Stars within its Heavens. These Stars had once been the heritage of all the Christ-Souls. They had been within them as Celestial beings who had entered into the fulness of life upon the Celestial Heavens. They had been their crown, the fulness of the Estate unto which they had grown, the testimony of all that they had attained unto in their evolution before the Divine, the evidence of the Divine Wisdom dwelling within them as the Sons of God.

The Seven addresses may now be understood as something very different to the interpretation generally given unto them by the teachers within the Churches. They may be known to have no outward historic reference to any group of Churches fashioned by men in their desire to meet on ecclesiastical grounds or religious formulæ, but to have only a spiritual and inward signification and to relate to a history of which the religious schools are not at present cognizant. They will be found to relate to a history which these schools affirm took place when mankind fell from their first estate into conditions spoken of as "the Fall," but the nature of which they do not fully apprehend. And they may be known to have had an application far beyond anything that the interpreters of the Churches have ever assigned to them. Yea, they may be beheld to contain references to a past history both glorious and blessed for all who once knew the Divine Love and Divine Wisdom. They will then be understood in all their references to the former Estate, the estate which had been taken up with its evil conditions and sad issues, and the meaning of the appeal of the Adonai unto the Angel of each Community and to the Community, to return and do the former ministry.

"He that hath the ear to hear will understand what the Spirit saith unto the Churches."

J. TODD FERRIER.

THE WONDERFUL SIGN.

The Vision which the Seer beheld upon the Celestial Heavens concerning the coming again of the Lord:—

Behold there appeared upon the Celestial Heavens a Woman¹ as if she were clothed with the Sun. Upon the Moon did her feet rest ; ² and she was crowned with twelve stars.

The Woman was as one who travailed in great pain and longed to be delivered, for she was to bring forth a Christ-child² who was to make manifest the Divine One who would come to govern the people with the Rod of His Power.³

But there also appeared upon the Heavens another wonder. There arose a Dragon⁴ which took upon itself to persecute the Woman and destroy the Christ-child which she was bringing forth. It had seven heads and ten horns, and was crowned with Seven Crowns. And it made war with the woman and drew down unto his kingdom many of the stars of the Heavens.⁵

And the Eternal One caught up into the Heavens of His dwelling the Christ-child until the day of the manifestation should come when he should appear.

And the Woman was preserved by the Eternal One within the wilderness⁶ whither she had fled through the persecution of the Dragon, until the Dragon was cast out of the Heavens when Michael⁷ and the Angels overthrew its power and all its works within the Heavens.

ST. JOHN.

¹ The Sign upon the Celestial Heavens for Celestial Christ-hood. The Sun as raiment was the Divine Love and Wisdom. The Moon under her feet was the Mind Illumined. And the twelve Stars were the signs of her Spiritual attainments.

² The manifestation of Christhood upon the Earth.

³ The power of the Divine Love.

⁴ The awful systems of Materialism which have always persecuted the Woman or Soul seeking the Divine Realisation, and prevented the manifestation of the Christ-life.

⁵ The Christ-Souls who were drawn down by materialism.

⁶ The Soul preserved through the long materialistic ages.

⁷ The Divine Power or Angel of the Lord.

